

"LET'S GO BACK TO THE BIBLE"

MOODY MONTHLY

NOVEMBER, 1938

SCHOOLS

*Schools advertised in the MOODY MONTHLY
offer sound instruction to the
sons and daughters of our readers.*



Bob Jones College

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Interdenominational, co-educational, orthodox, standing without apology for the "old time religion" and the absolute authority of the Bible.

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Publication Manager

WILL H. HOUGHTON
Editor

CLARENCE H. BENSON
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MOODY MONTHLY

Published at Mount Morris, Ill., by The Moody Bible Institute of Chicago

Editorial and Executive Offices: 153-163 Institute Place, Chicago, Ill.

Address ALL Correspondence to Executive Offices

Copyright, 1938, by The Moody Bible Institute of Chicago

Printed in U. S. A.

Entered as second-class matter January 9, 1919, at the post office at Mount Morris, Illinois, under the act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 18, 1918.

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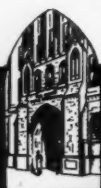
*"Not a
worry or
care!"*



ENJOYING life to the full, this dear friend, now over 80 years of age, recently visited the Institute, traveling by plane. Having held a Moody Bible Institute Annuity Agreement for many years she gratefully gave the following testimony:

"The annuity—it is a comfort to know that one is safely provided for as long as you live and great satisfaction that your money will be made good use of to help others when one is gone. My only regret is that I did not know sooner about the Institute Annuity Plan. Not a worry or care—the check *always comes on time.*"

Under the Moody Bible Institute Life Annuity Plan, you may invest any amount from \$100.00 and upward, and receive a return as long as you live. The rate of payment, from 3¼% to 8½% is determined by your present age.



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MOODY MONTHLY

NOVEMBER, 1938

EDITORIAL NOTES

When a person surveys the exhortations to give thanks whether in terms of David's, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Ps. 107:8), or Paul's, "In everything give thanks," he is impressed with the reasonableness of such a suggestion. If we thank the giver of one gift or those who by their frequent generosity shower us with thanks-provoking pleasure, how much more the One who is the Giver of every "good and perfect gift."

Is not the grace of God manifest also in His willingness to accept our thanks? And surely we add nothing to His majesty or the sway of His power when we give Him our praise. As we think of His transcendence, we know He needs nothing from us, but when we think of His immanence, we know He wants something from us.

What else can we give to God? We cannot give ourselves for salvation. That is for "as many as received." We cannot even give ourselves after salvation, for we belong to Him, and can only yield Him possession of property purchased at a great price. We cannot give Him our money. If we are Christians, all we have is already His. He has difficulty in collecting at times, but the fact remains and the judgment seat will bring an accounting. It almost looks as if our only gift to God is praise!

Then let us bring Him our tribute of praise out of grateful hearts. And let us make the Thanksgiving season last twelve months as was David's expressed determination, "I will praise the Lord at all times."

* * *

When it comes to God's attitude toward those who are grateful, there are two revealing incidents in the life of our Lord. In the one, ten lepers have been cleansed. To say that is to indicate ground for gratitude far beyond that of the average man. Lepers! Outcast, diseased, and forlorn! Did man ever fall into a deeper pit of despair? And Christ delivered them! That deliverance meant not only health, but restoration to loved ones—the children's kiss once more, companionship with clean men, a future to be planned for and lived out. Yet only one of the healed returned to give thanks. Isn't it amazing but glorious to see Christ praising the grateful one? Marvelous grace is this! He not

only restores us, but accepts our praises, and then thanks us for saying thanks.

The other incident is that of Mary who wiped His feet with her hair, pouring out upon Him an ointment she had bought and brought for the purpose. It is likely the others did not understand her, for they did not feel the same measure of thankfulness that filled her heart. One spoke by way of rebuke, but we know His emotions. And the Lord made of this affair another occasion for thanking the thanker. O the depth

"Not knowing how to thank the donor, it occurred to me that maybe you would like to thank her through the columns of the MOODY MONTHLY. A little squib might be headed, 'The Only Kind of Anonymous Letters the Lord Honors.'"

Anonymous letters are an abomination, but this kind—well, may their tribe increase! And now with the hope that this will come under the eye of "Miss Anonymous," may we on behalf of all the Moody Bible Institute family say a hearty "Thank you!" May eternal dividends be yours from this investment in the work of Christ.

* * *

Sometimes it is wise to preserve for future reference the prophetic utterances of Church leaders. We

would not make this personal by mentioning names, but we have before us a clipping which we filed less than ten years ago, in which a certain religious leader spoke as follows:

"At present there is a strain of spiritual harmony, or at least a yearning in that direction, reminding one of the cycles in religious experience. There is nothing new here. Socrates said, 'Beloved Pan, and all ye other deities who haunt this place, give me beauty in the inner soul; and may my outward man and my inner man be at one.' Micah, a prophet in the Old Testament, said, 'He hath showed thee . . . what is good . . . to do justly, and to love mercy, and to walk humbly with thy God.' Jesus said, 'And I, if I be lifted up . . . will draw all men unto me.'"

"There is nothing in religion today for discouragement, and little for criticism. Progress is all about. Men have better ideals, live together in closer accord and understanding, are more hospitable to new truth, and quicker to apply their faith together for a better world than they have ever been."

One wonders what that gentleman thinks of the world today. "Progress is all about," said he, and presumably he was talking about religious progress. Did he mean in Russia with its noisy atheism, or Germany with its nationalized Church and its discarded New Testament? Or perhaps, he meant England with its deserted churches, or America with its indolent faith and its impotent churches. What will a few more years of

The Crowd and God

By WILL H. HOUGHTON

The atheist shouted.

"Down with God," he said,

And all the thousands shouted too.

Fourteen thousand in an armory,

And all shouting—

Shouting against God!

I read it in the paper

One morning as I took the Boston plane;

And as I read it,

Down below was the armory,

The mob of threateners now gone.

Three thousand feet down

The armory looked so small.

And the shouts would have been unheard

Had they been shouting and threatening me.

And then I read the Second Psalm

And saw God smiling in derision.

of the riches of God's grace in Christ, that the Owner of the universe stoops so low as to accept gifts and favors from sinners, and when as feeble expressions of gratitude they bring their little tributes, He majestically and yet humbly says, "Thanks!"

* * *

One of the Institute executives has passed on to us a note and a comment. The note reads:

Speaking of Thanks

"To M. B. I.:

"In gratitude to God for the privilege of having been an Evening School student at the Institute. To be used for any cause where it may be needed."

"(Signed) Miss Anonymous."

The enclosure was a gift of \$50.00. The executive's comment was:

such "progress" mean? Only a prophet would dare answer.

Did you notice our friend said, "Men . . . live together in closer accord"? My dear chap, where have you been and what are you reading? The people of Europe "living in closer accord"! In the last few months they have been drawing closer together that they might get their hands on each other's throats.

Most interesting is it that those who scoff at the prophetic sections of the Bible, themselves undertake to prophesy at least by implication and expect us to give their utterances acceptance. Please, sir, excuse us from turning deaf ears to your word picture when our eyes behold what yours will not see.

We must still believe the more sure word of prophecy rather than the "cunningly devised fables" of an age of self-love. Our hope is not in religious progress, but in a rejected Person—and His name is Christ.

* * *

On the eleventh of this month, the thoughts of multitudes will go back to that day many years ago when there was the sudden cessation of hostilities between nations and when the survivors out of the contending armies turned their feet toward home. Let us not cease to praise God for that day even though these long years have passed. And now there is a new armistice. Just as the nations seemed on the brink of another carnage of hatred, the involved powers reached a place of settlement. Here is another place for praising God for His overruling providence.

There are many who feel this settlement is not permanent, but has in it the seed of further trouble. However this may be, when we think of the cost in human life of the World War, every Christian rejoices in every day of peace.

This month with its two holidays of national emphasis should remind us of the place of the nations before God and of the necessity in peace days of pushing forward the work of the gospel. Doors are opened now, but no one knows when they will be closed tight—even in our own land. We have quoted it before, but here goes. "Praise and pray and peg away."

* * *

When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel (Deut. 32:8).

"This is an important and interesting communication. It supplies us with two facts:

"First, that God originally divided the nations their inheritance. When after the deluge He gave the new earth to the children of men, He did not throw it in among them, so to speak, for a kind of scramble, that each might seize what he could, but He assigned them their several portions, that the discontented might not invade the peaceful, or the mighty prey upon the weak. God permits what He does not approve; but nothing can be more contrary to His design and pleasure than for powerful states to invade and incorporate little ones. And the crime generally punishes itself. Such unjust and

forced accessions add nothing to the safety, strength, or happiness of the acquirers; but become sources of uneasiness, corruption, and revolt; so difficult is it to suppress old attachments, and patriotic instincts that are almost equal to the force of nature.

"Secondly, in the arrangement of the limits and conditions of mankind, He had an especial reference to the future commonwealth of Israel, for they were by far the most important detachment of the human race. They were the Lord's portion, and the lot of His inheritance; the depositaries of revealed religion; the heirs of the righteousness which is by faith. To them pertained the adoption and the glory and the covenant, and the giving of the law, and the service of God, and the promises; theirs were the fathers; and of them, as concerning the flesh, Christ came. We cannot trace this fact perfectly, for want of more materials; and we know not all the purposes of God in making and keeping the Jews a peculiar body; otherwise we should clearly see how all the dispensations of God corresponded to their privileged destination.

"One thing is to be observed. They were not intended to engross the divine favor, but to be the mediums and diffusers of it. They were not only to be blessed, but to be blessings. Hence their being placed in the midst of the earth, that from them knowledge might be derived and proselytes to revealed religion might be made; and that, in the fulness of time, out of Zion might go forth the law, and the Word of the Lord from Jerusalem; and that the great supper, as our Lord calls it, and which was designed for the whole family of Adam, might be spread in the midst of the earth, and be accessible to all.

"While we here see that there is nothing like chance in the government of the world, there is what may be called a peculiar providence in particular instances. And here we cannot help thinking of our own country. No country on earth bears such a comparison with Judea, in privilege and design, as this favored land. Its appropriation and appointment will account for its preservation, and emerging from difficulties which seemed likely to swallow it up. And when we consider what it is, and what it more than promises to be, we can find reason for its insular situation; its government, laws, and commerce; its talent and learning, and influence and dominion. We are a sinful people. We cannot approve of everything we have done, but we cannot be ignorant that God is overruling it for good; and has ends in view far beyond slaveholders, and mercantile companies, and heroes, and statesmen.

"The economies of heaven on earth have always been regulated by one end—the cause of the Messiah; and could we view things as God does, we should perceive how all the revolutions of the world, the changes of empire, the successes or defeats of haughty worms, have affected this cause, immediately or remotely, in a way of achievement or preparation, of purification or increase, of solidity or diffusion; and that all things are going on not only consistently with it, but conducing to it. For says the Ruler over all, 'I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear' (Isa. 45:23).

"And O Christian, there is a special providence over thee. The hairs of thy head are all numbered. One thing regulates all that befalls thee; all the dark, as well as the clear; all the painful, as well as the cheerful—thy spiritual, thy everlasting welfare: 'And we know that all things work together for good to them that love God; to them who are the called according to his purpose' (Rom. 8:28).—Jay."

* * *

Many of you have prayed with us for the opening of this series of chain broadcasts, "Let's Go Back to the Bible."

The New Broadcast

Thank you! And will you continue to pray that week by week there may be an increasing audience and cumulative power? Pray for all

who have part, and pray for the financial needs in connection with its continuance.

You will rejoice that the program has been well received. Wires, letters, and cards tell of interest and blessing. Perhaps there is something you can do to enlarge the audience. Ask your pastor to announce it. Allow us to send you cards to mail and to hand your friends.

As a reminder, here are the stations with the local time of broadcast:

New York	WHN	1010	2 P.M., E.S.T.
Boston	WAAB	1410	2 P.M., E.S.T.
Buffalo	WGR	550	2 P.M., E.S.T.
Pittsburgh	WCAE	1220	2 P.M., E.S.T.
Cincinnati	WSAI	1330	2 P.M., E.S.T.
Detroit	CKLW	1030	2 P.M., E.S.T.
Chicago	WMBI	1080	1 P.M., C.S.T.
Denver	KFEL	920	12 NOON M.S.T.
Philadelphia	WFIL	560	3 P.M., E.S.T.

* * *

While much of the world was in the uncertainty of possible war in Europe, and thousands in anguish of spirit were praying

This Thing Called Civilization, No. 5

to God for intervention and deliverance, our country was putting on its annual pageant of near-nakedness to supposedly select America's most beautiful girl!

We do not believe that she was in the contest! The wise man indicates modesty as one indication of feminine beauty. Paul's exhortation is for modest apparel, not minus apparel or even mannish apparel.

But civilization's summit was not quite reached in the exhibition itself, for when one of the prize-winning contestants arrived home, ten thousand people lined sidewalks and thousands more packed a stadium to welcome her. What on earth could they have talked about in their stadium speeches? What had she done worth gaining any one's attention? She had displayed her figure before "gawking" crowds. But for that she should have been spanked by her mamma instead of crowned by a judge.

What a shame! Lining up poor little girls in their late teens, flattering them, and smiling upon them, and then parading them! Pretty poor materials to use for crowd-gathering and money-making purposes! Foolish America—blind and dumb! Nero fiddling while Rome burns!

When a man gets up so high that he can't reach down and save poor sinners, there is something wrong.—D. L. Moody.

Moody Monthly

Why I Go to Church

A Business Man Speaks

By DANIEL H. FLYNN, Baltimore, Md.

FELLOWSHIPING with other Christians in the worship of God and in the service of man is something to which I look forward. It gives me more happiness than anything else I do. I do not go to church out of a sense of duty. I go because I want to, love to, and with a sincere desire to worship my Lord and Saviour Jesus Christ, and be among others who love Him and serve Him. Furthermore, I want to go because it affords many opportunities to witness for Christ. There is a joy which new life in Christ gives, and I want to share this with others if I may be privileged to do so. "In him was life; and the life was the light of men" (John 1:4). You have not begun to live unless you have definitely accepted Christ as your Saviour, and if you have done so, you have new life in Him.

Have you ever noticed a very interesting word in the verse, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17)? The person who has truly experienced a change of heart, having come to Christ as a sinner (Rom. 3:23), received Him as Saviour (John 1:12), and has therefore been washed in the blood of the Lamb (John 1:29), is a new man in Christ, born again from above (John 3:3, 5).

The normal thing for the new man in Christ is to desire fellowship with God and His people. The writer of the book of Hebrews exhorted the Christian people as follows: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching" (Heb. 10:25). A person may be a Christian and not go to church. I am convinced, however, after a good many years of experience and also from the teaching of God's Word, that such a course will result in spiritual loss. I believe God has planned it otherwise.

A Personal Reminiscence

I was brought up in a Christian home and taught to fear God and believe in Christ as my Saviour. When I was about fourteen years of age, one of my brothers and I joined an evangelical church. I did not notice any special change in my life. I was not particularly bad, but I lacked something. This went on for some time. As I look back, I am persuaded of one thing, that if there is a sincere desire to be free from sin and to walk in newness of life, God will somehow or other, sooner or later, reveal Himself (John 7:17). The longing of my heart, the lack of victory over sin, which was so apparent to me, was wonderfully taken care of in God's own way.

At sixteen I took a position in a large bank. I noticed a young man there who stood head and shoulders above everybody as far as personality, winsomeness, and general Christian character were concerned. He took a brotherly interest in me, and I noticed that he had something that was dominating and mastering his life which I lacked.

He invited me to a Bible class and later to a mission. Through him and through the teaching at the mission, I learned for the first time what a wonderful Saviour Christ was if I would trust Him absolutely. I learned that He is not only able to save, but able to keep (John 10:27-30).

One day my friend spoke of the new pastor of a church in Baltimore as a simple gospel minister, who preached the Cross of Christ with power and assurance. In other words, it was the type of preaching which is lacking in many churches today. I started going to this church simply because of this type of preaching. At that time, the building was a small wooden structure, the membership was somewhere around two hundred, and the finances were in bad shape. Instead of being supported by free-will offerings, which I believe is the only way a church should be supported, various methods were used—sales, oyster suppers, and so on. The new pastor felt that this was definitely wrong, and on the basis of Malachi 3:10, insisted on a free-will offering basis, thus beginning a great work of faith.

The membership has since grown to over eleven hundred. We, wholly or partly, support seven or eight missionaries. We have a large number of young people who will testify that Jesus saves, satisfies and keeps. They do not indulge in worldly amusements of any kind, and are happy in witnessing for and serving Christ.

To any readers who have faced a problem similar to mine, I would suggest that you go to church where the gospel of Christ is preached, believed, and lived; I mean the Christ of the virgin birth, the Christ of the vicarious atonement, the Christ of the resurrection, and the Christ who is coming again as He promised (John 14:3; Acts 1:11).

The Doctor's Antidote for Fear

In his book entitled *Fear*, John Rathbone Oliver quotes a learned doctor who had under his observation and care a patient who was suddenly possessed with fear, and gradually grew worse. One day the physician talked to his patient:

"So far as my experience goes, the people who do not seem to be assailed and poisoned by fear are those who believe and practice the Christian religion. And by the Christian religion I do not mean a religion man-made, or man-given, but the Christian religion as it was established and delivered to twelve eye-witnesses by a Person who was both God and Man. This Person did not merely live in Palestine hundreds of years ago, going about doing good and then disappearing

forever to some immeasurably distant heaven, but He is, by means of His own appointment, still present on earth, still walks with men, still has earthly habitations where He may be found, and is more intimately united with those who follow Him now than He ever was during the days of His human life in Galilee. I tell you that people who believe and practice the religion that centers around this Personality seem to have an antidote against fear."

Edward Jeffries Rees, in *Easter's Path to Pentecost*, says:

"The Archbishop of Canterbury asked a group of actors, 'Why is it that actors on the stage can speak of things imaginary and affect their audiences as if they were real, while we of the Church speak of things that are real and they affect the congregation as if they were imaginary?' Batterson, the actor, replied, 'My Lord Bishop, the reason is very plain. We actors on the stage speak of things imaginary as though they were real, while you of the pulpit speak of things real as if they were imaginary.'

Two Ways of Repeating the Twenty-third Psalm

"There was another actor in the presence of a group of Christian people one day, and the conversation drifted toward the everlasting beauty and magnetic charm of the Twenty-third Psalm. Some one in the crowd asked the actor to recite the psalm. He arose, and with perfect intonation of voice, well-uttered phrases, proper breath control, correct modulation of voice, he led his hearers to the heights of oratory. Then the crowd asked another member of the party, an aged clergyman, to recite those immortal lines, which have cheered the dying, and comforted the mournful, and given faith to the fearful. He arose and began to talk about the Lord as *his* Shepherd. He spoke of the 'green pastures,' and the 'still waters.' He talked about the 'cup' which 'runneth over.' There was a penetrating silence which swept over the group. The old minister was not learned in the gifts of oratory. He was not a man of the schools. But he was one who had come into personal contact with the Good Shepherd. When he came to the close of the psalm, the people of the party cheered. The actor, coming toward the clergyman, said, 'Sir, I know the lines of the psalm; you know the Shepherd of the psalm.' In this instance the old preacher took the palm. He spoke with authority. He knew. He felt. He proclaimed. Others caught the unctious of his words."

In giving these illustrations, I have endeavored to draw attention to the reality of a definite personal relationship which one may have with God through faith in the Lord Jesus Christ our Saviour. If there is such a relationship, it seems perfectly obvious that there should be some place among God's people where these things may be enjoyed and shared together; a place where the very atmosphere is heavenly, because the worshipers are enjoying reality in the life which "is hid with Christ in God" (Col. 3:3).



A Crimson Word

Fourth in the Series of Bible Studies on "The Wondrous Cross"

By REV. HERBERT LOCKYER, D.D., Liverpool, England

The blood of Jesus.—Hebrews 10:19

THERE is no word so distasteful and repugnant to the proud heart of man as the crimson word "blood." Deep revulsion arises within the minds of those who are refined, yet not regenerated, as they listen to a preacher exalting the precious blood, or as "blood" hymns are sung. Such scorn and contempt over this dyed-red word are unnecessary, when it is remembered that it is a solemn and appealing figure, a concrete and pictorial expression of a glorious truth. What the Hebrew meant by "blood," described a sacrifice, the East being more expressive than the West.

The Bible, it will be noted, is a crimson Book. It is saturated with blood, and permeated with the message and method of redemption. Men may sneer at a book so gory and at a word so crimson as "blood," but to those, like John, who have experienced its cleansing efficacy, there is nothing save glory in its ruby brilliance. As Moses took the Book and sprinkled the partial Bible which Israel possessed, so the whole Bible and the Christian Church are blood-sprinkled.

Within the New Testament, there are three pictorial phrases and phases describing the supreme sacrifice of the sinless Substitute for sinners.

1. *The death of Christ.*

When the Word speaks *thus* it takes us to Calvary, and shows Jesus crowning His life with the supreme deed and achievement of His dying. He came into the world to save sinners, and through His death salvation was achieved.

2. *The cross of Christ.*

Again, our feet are guided to the most sacred spot on earth, this time to think of the physical agonies of the Saviour. Such a phrase likewise reminds us of the curse pronounced upon sin, which curse Jesus bore when He hung upon the tree.

3. *The blood of Christ.*

Here we have the outpouring of the Sufferer Himself. "The life of the flesh is in the blood." The value of a life is in a measure the value of the blood. May the Holy Spirit enable us to penetrate all that is wrapped up in the crimson word, as we now come to examine it!

The Character of the Blood

We are so constituted that nothing is so affecting as the crimson blood flowing from a person. Instinctively, we recoil from the sight of liquid life as it gushes forth. What feelings grip your heart as you gaze upon the suspended Victim of the cross? Are you moved to tears of contrition as you behold Christ's torn body and the blood oozing from His wounds, gathering in a pool at His sacred feet?

The blood He shed that day was no poor,

mean, weak, vitiated blood. Rather was it unique in its value and inherent nature, hence its perpetual efficacy. There are, of course, various ways of viewing the darkest blot upon the pages of history. When cruel men murdered Jesus by hanging Him on a tree, they were guilty of various phases of murder.

1. *Suicide*—the murder or killing of one's self.

Judas, the traitor, haunted by his own black sin, died by his own hand. In the field of blood he placed himself upon a tree and took his life. A suicide takes his life. Jesus gave His life. It is true that He was taken and by wicked men slain and hanged upon a tree, yet He could have stayed the murderous intentions of the Jews. Having power to lay down His life, He allowed it to be taken. He chose the place of His death and fixed its hour. "Mine hour is not yet come." It cannot be that a prophet perish out of Jerusalem. There was a sense, then, in which He shed His own blood, seeing that His life was given, not taken. He gave Himself up to the cross. And we are bound to regard a suicidal action of this sort as immoral if it is actuated by any other motive than that of the "greater love" which lays down its life for its friends.

2. *Homicide*—the murder of a man, or manslaughter.

When Moses slew the Egyptian, he was guilty of this phase of murder. Appealing to the pity of the crowd, Pilate cried, "Behold the man!" And Christ was certainly the fairest, purest specimen of manhood the world has ever gazed upon. But although fairer than the children of men, the crowd cried, "Crucify him! Crucify him!" Then the sword awoke against our fellow (Zech. 13:7). Humanity slew its perfect representative in Christ. Man murderously slew its own kinsman in the Man Christ Jesus.

3. *Fratricide*—the murder of one's own brother.

The early dawn of the human race provides us with a tragic illustration of this type of murder, in the slaying of Abel by his brother Cain. If one saw an entire stranger being maltreated and his life being battered out, he would certainly feel indignant, and seek to help the ill-treated one. But suppose it was discovered that villains were beating out the life of his own brother, the sight of his own blood suffering would stir him to the depths. At the peril of losing his own life, he would rush in and willingly fight to the death in an effort to save his own flesh. As blood is thicker than water, ill-treatment of a brother affects another member of the same family.

Your Sin Slew Your Brother

Calvary witnessed the death of our Elder Brother. What are your emotions as you

hear the falling blood of Christ and know that drip by drip it was the blood of One who was bone of your bone, and flesh of your flesh? Do you feel that had you been there, with supernatural power you would have rushed the mob and, drawing the nails from His hands and feet, lifted His limp, blood-stained frame off the cross, and seeking the shelter of some loving home, nursed Him back to health? Would you have made an effort to scatter His foes as they maltreated Him by spitting upon His face, tearing out His hair, brutally insulting and exposing Him to such shameful indignities?

Ah, let the truth be told! It was your sin that slew your Brother. Your iniquities were responsible for Calvary's crime of fratricide. His blood is on your hands. Well might you cry with Pilate for water to erase such a terrible stain! The only place, however, where one can rid himself of the foul murder of God's Son and man's Brother born for adversity, is in the fountain opened for all sin and uncleanness.

4. *Patricide*—the murder of one's own father.

Surely there is nothing so callous and despicable as the slaughter of one's own parent. Yet the cross presents us with patricide, seeing that Christ was the everlasting Father. At the cross, man killed the kindest, most fatherly heart the world ever knew. And in spite of sin, He still waits to be a Father unto us. While Jesus was the true Son of His Father, and the personification of His Father's love, and the culmination of the revelation of the Father, yet He stands out as the Father of the redeemed.

Royal Blood

5. *Regicide*—the murder of a king.

This glaring crime of the anarchist finds many illustrations in history, sacred and secular. In these days of communism, crowns and thrones sometimes perish overnight.

The blood of Jesus was of intrinsic value, seeing that it was royal blood. Born a King, He died as one! Thus His name indicated His cross—Jesus, King of the Jews! What widespread grief there is when a nation reads, "The King is murdered!" When Jesus died, He shed the blood with the health and royalty of the King of kings within it. He suffered on the cross as the King crucified.

This is why one is condemned if he tramples under foot the blood of the everlasting covenant. It is the blood of the King immortal, invisible, eternal. The exalted nature of the blood adds to the sinner's guilt and condemnation as he spurns it. Lordship and kingship give Christ's blood an inconceivable value.

6. *Deicide*—the murder of a god.

After the murder of the czar of Russia and the extermination of others of royal blood, the bolsheviks issued a cartoon repre-

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senting one of their number with a blood-dripping axe in hand, climbing a ladder reaching to heaven. The caption of the coarse picture was,

"And Now for God!"

The paganism sweeping the world today is out to murder God.

Paul has no scruples in calling the blood of Jesus the blood of God (Acts 20:28). It is certainly true that it was unmistakably human blood that felt the horrors and agonies of the cross as only perfect humanity could. The miracle of the incarnation, however, was the fusion of deity and humanity into one personality. Thus when Jesus died He shed the blood, not only of Mary's son, but of One who was the mighty God. Calvary presents the death of the Creator dying by the hand of the creature, for the creature's sins.

And this is why the blood is unspeakably precious and can make the foulest clean. It was the blood of God, yet Man; of the King, yet Servant; of the Shepherd, yet Lamb; of the Priest, yet Sacrifice. What a profound mystery! This is why, if we reject the blood, it would have been better had we never been born.

The Cleansing of the Blood

John extolled the virtue of the blood to wash or loose him from his sin. Are we certain that we have been washed in the blood of the Lamb? It would seem as if the New Testament observes four related methods of cleansing:

1. Cleansing by water.

The rite of baptism portrays all that is involved in the work of the Holy Spirit on the basis of the cross. The new birth within the soul is the operation of the Spirit, of whom water is a symbol (John 3:5; Eph. 5:26).

2. Cleansing by the Word.

Water is likewise a symbol of the Word (John 3:5; 15:3). As we read the Scriptures, and as we hear them proclaimed, the truth pierces our innermost being like a sword. Sin is seen in the white light of God's countenance and we are driven to the source of

cleansing. What the light reveals, the blood cleanses! Thus the Word cleanses in that it sends us to the risen wounds of Jesus.

3. Cleansing by fire.

Secretly, swiftly, mysteriously, the Spirit descends upon all that is base and foul, consuming such in His fiery flame. And our own desires to serve the Christ who died for us, are quickened by the Spirit of burning.

4. Cleansing by blood.

This is the gentlest, tenderest, and most powerful of all modes of purification. Christ's actual blood, of course, no longer exists. Cleansing by blood means that in virtue of His death, Jesus can cleanse and save. His blood, so freely shed, cries either for salvation or condemnation. If you accept Christ, then His blood cries out for your pardon. As God sees the blood protecting you, He passes over you. If the blood is rejected, however, then it cries out for condemnation; despised, it pleads against the sinner. Throughout eternity, the gaping wounds of Christ haunt the soul with the thought of the healing balm they could have imparted.

The Mother Who Died for Her Boy

Dwight L. Moody used to tell the story of the days when the gold fever swept California. A man went West, leaving his wife and son in New England. Soon he succeeded and sent for his dear ones. The wife's heart leaped for joy. Taking her boy to New York, she boarded a Pacific steamer sailing for San Francisco. The ship had not been long out at sea before there was the cry of "Fire! Fire!" On board was a powder magazine, and the captain knew that the moment the fire reached the store, all on board would perish. Lifeboats were crowded, but they proved to be too small and few. Quickly they were overcrowded. As the last boat pushed away the mother pled with the boatman to take her and the boy. "No, I dare not take another. If I do, we shall all sink," was the reply. Earnestly the woman continued to plead, and at last the boatman consented to take one. Do you think the mother leaped into the boat, leaving her boy to perish with others? No, she seized him, gave him one last hug, and dropped him

into the boat, with the wail, "My boy, if you live to see your father, tell him that I died in your place." And if he did live, do you think he spoke contemptuously of the mother who went down into a watery grave for him?

Jesus died in your place. Your sins deserved eternal death, but Jesus died your death and bore your curse. Have you received Him as Saviour? Do you love Him? Are you sheltered in His wounded side? Listen to the music of the gospel—"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). If uncleansed, plunge now into the crimson flood and thereby join the multitude no man can number, who extol the blood for having washed and loosed them from their sin.

WHAT WOULD HAPPEN IF ALL DID THEIR SHARE?

The Record of Christian Work tells of a missionary physician in one of China's hospitals who cured a man of cataract. A few weeks later, forty-eight blind men from one of China's interior provinces, each holding on to a rope held in the hands of the man who was cured, came to the hospital. Thus in a chain, they had walked two hundred and fifty miles to the doctor, and nearly all were cured.

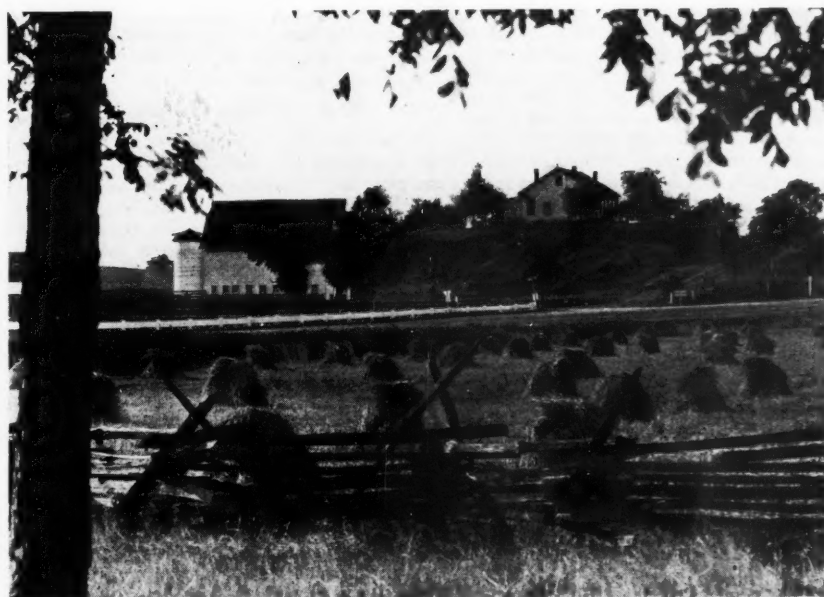
Does not this give a picture of our share in the missionary enterprise? The first blind man came to the physician, put his trust in him, received his sight, and then went out to lead others to the same power that had blessed him. If we have come to Christ and by faith have received Him and the eternal life He offers, our part will be to lead others to Him.—*The Sunday School Times*.

O Lord, the clouds are the dust of Thy feet! How near Thou art in the cloudy and dark day! Love beholds Thee, and is glad. Faith sees the clouds emptying themselves and making the little hills rejoice on every side.—C. H. Spurgeon.

Fenced-In

(W. M. R.)

*Around His own
God's fence is thrown.
His sheaves are we,
Content to be
A tribute to
His care.*



© Ewing Galloway

The Scapegoat

By ROBERT LEE, Manchester, England

WHILE Holman Hunt's picture, "The Shadow of Death," depicting our Lord Jesus as the Carpenter of Nazareth, is familiar to only a few, his picture of the "Scapegoat" is known all over the world. Notwithstanding, the Christian public are not conversant with the circumstances surrounding its production.

Two Paintings of One Subject

Two versions of this subject were painted; the one in the Manchester Art Gallery, England, being the smaller one. The object of the latter was a test. The landscape of the larger one was entirely executed on the shore of the Dead Sea, face to face with the scene itself. The smaller one was painted in Jerusalem. While working on the larger canvas a rainbow appeared, and the artist wondered how it would look in the picture. Then he was not certain whether the goat should be brown or gray. To test these alternatives, he painted the smaller one, afterward deciding to reject the rainbow, and to have a gray goat in his larger picture. Yet, in some respects, art authorities have decided that of the two, the smaller one, with which we are concerned, is the better?

No reproduction can do full justice to the original. The coloring is brilliant. The fading glow of the mountains of Moab, seen in the background, is impressive. There is a deadly look in the green of the Salt Sea. The varied hues of the circling rainbow are most menacing, speaking of an angry heaven. To the left are the protruding horns and skull of a former scapegoat, or other animal, sunken in the foreshore, which seems an ominous sign to the live brown goat in the foreground. It evidently is in a weakened condition, with tongue protruding for very thirst, and with bent and shaking legs about to fall or sink in the mire. Crimson wool is wound around the head and horns. The creature looks lonely and forsaken.

Tragic Failure to Recognize the Scapegoat

Reaching his English studio, Hunt placed these pictures on easels for the finishing touches and close daily inspection. When Gambart, the French picture dealer, came in, he looked at the larger one and asked what it was all about. When told it was a biblical subject, he confessed he had never heard of it. "Ah! I forgot," said Holman Hunt,

"there is a Book called the Bible which gives an account of this animal, but that Book is not known in France; yet English people read it more or less." "You are mistaken," remarked the Frenchman, "no one would know anything about it; and if I bought the picture, it would be left on my hands."

Just then the artist's wife and an English lady came in, and to test the matter, their attention was drawn to the picture. They both said because of its drooping ears they gathered it was a peculiar kind of goat, but beyond that they knew nothing further about

ture, when He appeared on earth to put away sin by the sacrifice of Himself.

Two goats were then taken, both spoken of as one sin-offering (v. 5). Lots were cast as to which one should be killed; the other became the scapegoat. The sins of the nation were confessed over the goat on which the Lord's lot fell, which was then slain, and the blood carried within the veil. Sundry other ceremonies took place. Then the high priest laid both hands on the head of the live goat, confessed the sins of the people, and committed the goat to a specially

selected man. It was then conducted away from the sanctuary amid the hootings and stonings of the people, until it was lost to sight in the wilderness, from whence no scapegoat was ever known to return.

Does the Scapegoat Represent Satan?

Some rationalists most erroneously find in the ceremony a relic of Devil worship from a pre-Mosaic age. They say that Azazel (the Hebrew term translated scapegoat) represents Satan, who claimed worship in antagonism to Jehovah. A Bible scholar, sound in most matters, suggests that if we accept Azazel as representing a person-ality, and that person-

ality Satan the evil one, then the scapegoat is sent out for his defiance, to announce the full satisfaction for sins already secured through the death of the first goat.

It should be noted, however, that no such demon was known to the Jews, and nowhere in the five books of Moses is Satan or Azazel found, a fact that renders it all the more unlikely that he should be mentioned here. Therefore, it is wiser and more scriptural to take Azazel as impersonal, and as the name of a region desolate and uninhabited, a Hebrew word for "desert."

Is it not a notable fact that the word scapegoat has passed into the current phraseology of this present world? That is true in all walks of life. When a government has blundered and a national protest is made, somehow that government finds it convenient to single out one individual to be the scapegoat, upon whose head the blame is laid, and he is hounded out into retirement. This has taken place time and again in living remembrance. It is also the case in individual and personal matters, for when our sin is found out, at once we either try to excuse our wrongdoing, or endeavor to lay the blame on another. Was that not so in the case of our first parent? Adam said, "The woman whom thou gavest to be with me,



By permission of Thomas Agnew and Sons, Limited
The Scapegoat

it, and indeed had never even heard of a scapegoat. The feelings of the artist can be imagined. What an exhibition of ignorance regarding the best Book in the world, and of the shallowness of the worldly toward the spiritual and important things of life!

What the Bible Reveals

In Leviticus 16, we have a description of the ceremonies that took place yearly on the great Day of Atonement. This day was called by the Jews *the day*, and was the only day in the year when the Holy of Holies (type of heaven itself) was entered by the high priest (Heb. 9:24).

The day's solemnities were ushered in by the long, loud blast of silver trumpets. Israel's high priest had first to sacrifice for himself before he could offer for the people, which our blessed Lord did not have to do. When Aaron had presented the preliminary sacrifices and discharged the usual morning duties, he prepared himself for the spiritual engagements of that day, by laying aside his garments for "beauty and glory," bathing his whole body in water, and robing himself in pure white linen. This is a lovely and expressive picture of the Lord Jesus putting aside His divine majesty and glory, and clothing Himself with a sinless human na-

she gave me of the tree, and I did eat" (Gen. 3:12). Was he not seeking to make Eve a scapegoat?

When King Saul was sent to utterly destroy the Amalekites, he carried out his commission only partially; and when confronted with his imperfect obedience, he sought to lay the blame on his brave soldiers (I Sam. 15:21). "Be sure your sin will find you out." If the Holy Spirit of God convicts you of sin, do not belittle your sin, or even seek a scapegoat, for God has met that need, but in such a way that sin is dragged into the light and slain.

The Means and Effect of Redemption

It is very important to note that before the people's sin had been laid upon the scapegoat's head and it bore that dread load away into the wilderness, its co-fellow had atoned for that sin by death. God never glosses over sin. He is ever just in all His acts of mercy. He justifies the penitent sinner because He laid on the Lord Jesus the iniquity of us all. The slain goat represented the means of redemption, that aspect of Christ's death which vindicated the holiness and righteousness of God as expressed in the law. The liberated goat expressed the effect of redemption, namely, the liberation and freedom of the sinner and the forgetfulness of the sin, putting it away completely. It takes both goats to express the work of Christ on the cross.

Let us look a little closer at the Scripture (Lev. 16).

1. In both goats, we see sin atoned for and put away. We stand and gaze upon the scene. In the first goat, after the imposition of hands, a symbol of the transference of guilt, I see my sin atoned for by death and

the shedding of blood. In the second goat, I see my sin put away, carried away completely. To see how absolute is the putting away, note the four "alls" in verses 21 and 22. In the reading of these verses, place the emphasis upon that recurring word "all," and you will note how impressive it is.

In the Old Testament, sin could only be covered, hence the frequency of the word atonement, which simply means that. In the New Testament, the word atonement entirely disappears. It is only found once in the Authorized Version, in Romans 5:11, but in the Revised Version that solitary instance disappears. And what is the real significance? Simply, but gloriously, this: by His death, the Lord Jesus put away sin by the sacrifice of Himself (Heb. 9:26). This is the very glory of the New Testament, that our blessed Saviour by His death did more than cover sin; He put it away completely. That is the real significance of the scapegoat. The goat that died portrayed the death of Christ. The goat that lived and carried away the nation's sin, portrayed the amazing effect of the death of Christ, the putting away of sin completely and entirely. It was no mere covering, blessed be His name!

Sin Exiles Men from God

2. Viewing the two goats, we can see ourselves. As I watch the first goat, noting the transference of my sin upon it, and see it led away to die, I say, "There I go, if I were to receive my deserts, for my sins deserve eternal death." As I watch the second goat, after the transference of my guilt, driven away from the manifested presence of God in the sanctuary, from fellowship with the people, "unto a land of separation" (v. 22 margin), I say, "There I go, but for the marvelous grace of God." Sin exiles. There

is nothing so isolating as sin. From the beginning it has made exiles of men. It cost mankind the heritage of Eden. Because of his transgressions Cain was banished and became a fugitive and a vagabond. But the Lord Jesus paid that bitter price for me; and now we are made nigh by His blood, blessed be His name forever and ever.

3. Viewing the two goats, we may see death and liberty. Some see in the first goat the death of our Saviour, and in the second, His resurrection. It is not at all clear that that is the meaning of the type. But may we not see in the first our death in Christ Jesus; and in the second, our glorious liberty for His sake? We die in Christ, but we also live in Him. And for His sake, liberty is ours; not liberty to do as we please, but as He pleases, for it is written that even Christ pleased not Himself.

STREET CAR CONDUCTOR'S TESTIMONY

As he boarded a street car in company with some fellow students, the young man handed the conductor a religious tract, saying, "Here's my transfer, and it didn't cost a cent." The conductor's face beamed as he looked up and said, "I got that sixteen years ago." Then he continued, "Yes, I have been saved for sixteen years, and in that time I have read the Bible through thirty-six times. I hope to make it a hundred times before I die. I am forty-one now and have been working as a conductor for twenty years. And do you know, boys, during all that time only four instances can I recall where I was given a tract."—*Students News*.

What the preacher is will give weight to what he says.—Stewart Henderson.

Love

Giving—Withholding—Revealing

By ERVIN S. HALL, Kissimmee, Fla.

Thanks be for what love gives to me;
Friends, home, and kindred dear;
Sustaining grace and guiding hand,
And presence ever near.
My cup is overflowing, too,
And I would ever be
Alert to see in everything,
What love has given me.

Thanks be for what love keeps from me;
Things that would hurt my soul.
May be the wealth that I desired,
Would keep me from my goal.
Then, too, the fame that seemed so sweet,
I now can truly see,
'Twas just a blessing in disguise
When love withheld from me.

Thanks be for what love shows to me,
Revealing of the ways,
And deeper meanings of God's plans
For all my future days.
I'm hearing now life's melodies,
Things that are yet to be,
And living in the joyful hope
That love reveals to me.

"Every Good Gift"

James 1:17

By ALFRED J. MARTIN, Maplewood, Mo.

For all good gifts I thank Thee, God: for love,
Love that delivered up Thine only Son;
Love that despite men's hate and unconcern,
Brought to perfection what it had begun;
Love that endured the scorn, the thorns, the cross;
Love that encountered sin and death, and won;
Love that loved me; love that neglected none.

For all good gifts I thank Thee, God: for faith,
Faith to believe the record of Thy Son;
Faith to receive the Son Himself; to know
Christ as my Lord; faith that brings strength to run
The contest set before me; faith that sees
What is invisible, and will not shun
The narrow way; that says, "Thy will be done."

For life, for hope, for Thine unfailing Word,
For every perfect gift, I thank Thee, Lord.

Let's Go Back to the Bible*

By REV. WILL H. HOUGHTON, D.D., Chicago, Ill.



Dr. Houghton at the Microphone

THE Bible is the greatest literary paradox the world has ever seen. It is the deepest, and yet the clearest, of books. Its greatest profundities have come from the simplest of men. It is most needed when it is least wanted. It dismisses with a sentence an entire nation, to give us the message of a farmer. It ignores a king to tell us the story of a shepherd. It begins in a garden, it ends in a city. It begins with God, it ends in glory. It begins with a serpent, it ends with a Lamb. Early in its pages we find a creation ruined; late in its pages we see a new creation. In this Book, God is a consuming fire, and yet He says, "As one whom his mother comforteth, so will I comfort you" (Isa. 66:13).

You can get along without other books;

*This message, the fourth in the series of radio chain broadcasts, was delivered October 16, 1938.

this one you ignore at your peril. It is the book of warning. Do not add to it, or take from it. It is older than America or the nations of Europe, but it is fresher than tomorrow morning's dew. It is a rock for stability, a seed for growth, a sword for defense, and a spring for satisfaction. Its literature is ancient, but prophetically modern. It tells the story of the past in terms of the future.

Food for the Starving

When Jesus Christ said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4), He was cutting across all the accepted ideas and standards of His day, and if He entered the busy marts and governmental halls of this world to repeat it today, it would be just as revolutionary. The chief concern of the great majority has always

been—enough to eat. One can understand this pressing necessity, for the body must have sustenance to continue as the residence of the spirit. Our special concern is for those who have the responsibility of parenthood, and must care for the needs of others.

What a feeling of desperation is in the heart of the father who looks at his undernourished wife and starving children, terrified that he is not, or may not be, able to provide for them. It isn't for any smug, well-fed Christian to ignore such a need. The Bible has a word for that: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17). "How dwelleth the love of God in him?" the answer is "nohow." It doesn't dwell in him.

The apostle James adds his lash to the whip: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15, 16).

Now the One who said, "Man shall not live by bread alone," Himself provided bread. Back in Old Testament days, God fed Israel with daily manna. By the way, it used to be popular among half-baked unbelievers to poke fun at the miracle of manna. "How could there be," they asked, "a daily supply of food in the little wafers supposedly sent from God?" "How could they find food enough in such ethereal fare?" These unbelievers should have lived until the day of condensed food and concentrated vitamins! In the little wafers of manna, God merely gave Israel their capsules of vitamins A, B, D, and G!

Our Lord, when on earth, multiplied bread twice for the feeding of the hungry multitudes. After one such meal from His miracle-working hands, it is written that Jesus withdrew and hid Himself, for He saw that they would make Him King. You give the multitude bread, and they'll make you king, or anything else you would like to be!

A Book of Sound Economics

I am reminded of an idea good old Archbishop Whately expressed. He said that relief afforded to want as mere want tends to increase the want. It is significant that while Jesus performed many miracles of healing, only twice did He miraculously provide food. You see, relief extended to the sick, the aged and infirm, does not multiply its objects, but relief in the continued supply of daily necessities in due time makes the recipient a victim.

While we are not dealing with economics in this message, we might venture to remark that Bible economics are sound, practical, and several volumes ahead of our pres-

Moody Monthly

ent-day dreamers, whether crackpot or high-brow. For instance, let me give you two verses from the apostle Paul. The first is, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (II Thess. 3:10). The other verse is from the same writer, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8).

There are two unmistakable confirmations of this declaration of Jesus that man shall not live by bread alone. One is the confirmation of the yearning heart. Does frolic, food, or finance bring peace to any human spirit? Ask the pleasure lover, the gourmand, the miser. Our Bible-ignoring civilization has held money-making as the goal of life. That goal, on the one hand, produces the reckless youngsters who must have money, but will not work for it, so they risk their lives to grab it from the hands of another; and, on the other hand, it produces the type who grab it a little more politely, but find after they get it they don't know what to do with it, and in final and utter disappointment commit suicide. Do not for a moment think the poor are the suicides. The rich and educated give us the far larger number.

The Poor Rich Man

I remember well a friend who had himself suffered reverses, and was for several years companion to a very wealthy old gentleman. He traveled with him, read to him, and talked with him. The rich man was not a Christian. He wouldn't read the Bible and scorned every suggestion that it might hold something for him. Penurious and petulant, he awaited death, and yet dreaded it. My friend, once in writing me, said, "There is no one on earth so poor as the man who has only money." Yes, the yearning heart of man gives evidence that Christ was right. Hear it again from His lips in another form: "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment" (Luke 12:22, 23).

The other confirmation of the truth of Christ's statement is the yawning grave. Let me quote again this word of Jesus, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And the yawning grave is confirmation. Bread sustains man's body for a season, but, oh, what a short season! Then he who ate bread becomes bread. A world whose chief and enduring product is a graveyard would show good sense in heeding the hint of Jesus Christ that God has other bread—bread for a more enduring life.

It is tremendously interesting to know that when Jesus gave this utterance, He was quoting Deuteronomy 8:3. The context in the Old Testament is a kind of historical summary, with exhortation and warning. It is a reminder of the historical event in Israel of which I have already spoken, the giving of the manna. I cannot help but wish you would get down your Bible and read this passage a little later. Just make a note on paper at this moment, Deuteronomy, chapter eight. In this Scripture, which has the testimony of Christ as to

its authenticity, God seems to be saying, "I am trying to make you understand out of these forty years of wilderness experience, that you have needs below the surface of your lives, and just as I have met your top needs by way of manna, you must look to Me to meet those in the deep of your inner selves."

How Can We Be Sure?

The practical question is, How is it to be done? How can we be sure God is touching these lives of ours, and that the experience is not merely some self-derived, subjective mood? The answer is easily found, for God has given us in the Bible an objective revelation of Himself. This revelation is as inclusive as the needs of humanity. This revelation is in, and only in, the Bible, the Word of God!

I wonder if it could be that some one listening at this moment says, "I don't believe the Bible is the Word of God." Well, what do you believe? Perhaps you respond, "I believe Christ was the greatest man the world has ever seen." But let me ask you one question. If you think as much of Christ as you say you do, will you accept His word concerning the Bible? Before you answer, let me point out two or three things you may have overlooked. Did you know that Jesus said, "Moses . . . wrote of me" (John 5:46)? Concerning an utterance recorded by Moses in Exodus, Jesus said, "Have ye not read that which was spoken unto you by God?" (Matt. 22:31, 32).

Can you see the order? God spake. Moses recorded. "Oh, but," you say, "I don't believe that." Just a moment, please. You said you admired Jesus. Now the very books of the New Testament which tell us all we know about Jesus, record these utterances from Him. Where do you get the right to select here and reject there? You are not exercising reason in this, but prejudice. You will not believe these words of Jesus because you do not wish them to be true. Well, that is your right; only do not call that rationalism, or liberalism. Give it its proper name—stubbornness or perverseness.

God's Lasting Provision for a Continuous Need

There was an occasion in the life of Jesus when unbelievers gathered round and said, "Show us a sign." And He said, "You are following Me not for the sight of a sign, but because you ate the bread." It is evident that they wanted another miraculous supply of food. "Well," said they, "God gave our fathers a sign, in that He provided manna in the wilderness." And now Jesus said something of the utmost importance—He acknowledged the historicity of the Old Testament event, the giving of the manna. He gave evidence of the unity of the Bible in thus joining Old Testament happening to New Testament event, but He placed Himself at the heart of it all by declaring the manna to be a type and picture of Himself, and then in tones which must have been majestic, said: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:30).

It was neither ignorance nor indifference on the part of Jesus which prompted Him to

say, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He was dealing with enduring and not passing things. He could have provided more food, and stored it and distributed it, but He did not. He could have given money to the poor, though He was Himself poor. He could have furnished houses for the homeless, though He knew not where to lay His head. "The foxes have holes," said He, "and the birds of the air have nests." Why are they so well provided for? God is the reason. But there are uncounted thousands of men who are homeless in this broken world of ours. Where is God in their affairs? They have left Him out!

Upon man has been bestowed a power birds and animals never possessed, the power of will, and the privilege of taking affairs into his own hands. This man has done, to the extent that God is crowded out of human life. As the psalmist has expressed it, "God is not in all their thoughts." Enamored of his own thoughts, and certain that all needed resources are in himself, man turns his back on Deity.

Christ's Attitude Toward Social Reform

Christ might have given Himself to social reform, but He did not. Slavery prevailed in the day He lived, yet He never raised His voice concerning it. Quite evidently, He thought spiritual slavery was worse, for He said, "Whosoever committeth sin is the servant of sin" (John 8:34). He further said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). And in order that we might know who the truth is, He went on to say, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

There was an unequal distribution of wealth at the time of Christ, but He did not take from the one to give to another. Some one may respond, "But He gave the parable of the rich man who said, 'I will pull down my barns, and build greater . . . and will say to my soul, Soul, thou hast much goods laid up for many years. . . . But God said unto him, Thou fool, this night thy soul shall be required of thee.'" If you carefully read the context in the twelfth of Luke, you will see He gave this parable not to a rich man, but to a man who only wanted to be rich. Perhaps these are the two divisions of the race—the rich, and those who would like to be!

The parable referred to was given in this connection. A young man came to Jesus and said, "Master, speak to my brother, that he divide the inheritance with me." Did Jesus respond with a diatribe on unfair possession of wealth, and launch a crusade for its distribution? No, He said to the man, "Who made me a judge or a divider over you?" and then went on to say, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

I understand very well that the indwelling Christ has in these succeeding centuries given His followers an increasingly sensitive social conscience. In fact, Church history plainly indicates that every enduring social reform has come as a by-product of a spiritual awakening. But this is the thing I am trying to

(Continued on page 141)

Thanksgiving Sunday

A Great Revival Opportunity for the Christian Churches of America

By REV. ERNEST M. WADSWORTH, D.D., Chicago, Ill.

IN recent decades it has been observed with deep regret and with growing anxiety, that there has been a noticeable dimming of the religious radiance of our national Thanksgiving Day. Remnants of the former God-consciousness of a grateful people are all that can be found in scattered local or union Thanksgiving services. Worshipers at the shrine of the goddesses of sport have robbed the day of its religious significance. The day is fast becoming a semi-pagan day of sports for millions who in forgetfulness of God their Creator, Preserver, and Friend, bless themselves as they feast upon His bounty. What can the

Christian Church do about these downward trends?

Our Defense Not Gold but God

The Great Commission Prayer League has a very practical suggestion. It urges our quarter of a million Protestant churches to capitalize Thanksgiving Sunday (November 20) with a view to a concerted effort to recover the fading God-consciousness now generally evident in our people. With the firm belief that God will bless special efforts to rally Christian forces on that day for thanksgiving and revival prayer, the League has issued a striking cartoon by Pace on its call for the suggested observance. This tri-colored

poster shows Uncle Sam with one arm around "the world's largest supply of gold" and adoring in the other "the almighty (?) dollar." The message of the cartoon is crystallized in the words: "Our defense is not gold but God."

In this call for the observance of Thanksgiving Sunday as a special family day at church, the Prayer League urges that "we ought to make Thanksgiving Sunday the greatest Christian assembly day of the year." Millions are forgetting God. The Church's priestly ministry was never more needed than now. A concerted observance of Thanksgiving Sunday will enable the Church to give to the community a new demonstration of her faith in a living God, her gratitude for His favors, and her reliance upon His mercies. If the quarter million evangelical churches in our land would make such a new and effective declaration of their gratitude, humility, and faith, it would tend to promote among the people a new awareness of God so sorely needed by the nation.

A Revival of Churchgoing

The problem of attendance on a churchgoing Sunday will be less than on the national holiday. The bent of worshipers' minds favors making Thanksgiving Sunday a great day for offering up these spiritual sacrifices. The general God-consciousness of Christians is a real asset in making use of the day as a revival opportunity. An enlarged circle of worshipers, a deepening of appreciation of God, and a greater awakening in the Church will mean a stirring of revival embers. The breath of the Spirit of God upon them invoked by prayer will insure church, community, and national blessing. Such assemblies of families filling forgotten pews in a rich atmosphere of spiritual renewal will hearten ministers, officers, and church members, and stir communities. A revival of churchgoing on that day would challenge atheism, communism, and rationalism, and tend to build solid dykes against the rising tide of lawlessness.

Let Christians unite, assemble, give thanks, and pray. Let the Church don her beautiful garments and go forth as "terrible as an army with banners." The Christian cause is far from lost. Thanksgiving Sunday should witness a marked spiritual upturn. With churches packed and people indicating the spirit of penitence and prayer, God will be honored and Thanksgiving Sunday will be a red-letter day, if not the greatest Christian assembly day of 1938.

If you have not received one of the League's posters, you should write to the Great Commission Prayer League, 808 North La Salle Street, Chicago, Ill. (Kindly send postage.)



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Synthetic Study of the Bible

Part I—Single Books

By REV. W. GRAHAM SCROGGIE, D.D., London, England

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THE words synthetic, synthesis, synthesize are widely used to express the idea of putting two or more things together. In *logic*, synthesis means the process of reasoning from the whole to a part; from the general to the particular. In *philosophy*, it means the action of proceeding in thought from causes to effects; from principles to their consequences. In *chemistry*, it signifies the formation of a compound by the combination of its elements. In *physics*, it connotes the production of a complex musical sound by the combination of its component simple tones. In *surgery*, it refers to the operation of reuniting broken or divided parts of bones or soft portions of the body. In *biology*, it tells of groups formed of members whose structural character partakes of the characteristics of other often antagonistic groups. In *general*, synthesis means the putting together of parts of elements so as to make up a complex whole, a constructing of something new out of existing materials. And so synthesis is the opposite of analysis.

Why the Synthetic Method Precedes the Analytic

Synthetic Bible study is that method whereby the various parts are viewed together, are seen in their relation to one another, and are regarded as constituting a whole. It is the opposite of the analytic method. In analysis, details are separately regarded, but in synthesis, these details are viewed as constituting a whole. Analysis moves from the specific to the general, but synthesis from the general to the specific; the one proceeds from the parts to the whole, but the other, from the whole to the parts; the one is the microscopic method, but the other is the telescopic method; the one concentrates on the infinitesimal, but the other, concentrates on the infinite. Both methods are true and necessary, but the scientific order is from synthesis to analysis, and not *visa versa*.

When studying geography, we do not begin with a village, but with the world, and proceed by way of hemispheres to continents, to countries, to counties, and so to cities, towns, and hamlets. When studying history, we do not begin with an event, but see history as divided into ancient, mediaeval, and modern. Then, in turn, each of these is taken and its epochs and eras are studied, and so, finally, the countless events which constitute the whole come under review. And so, when studying the Bible, we should view it first in its completeness, and then consider the numerous parts which constitute the sublime whole. The reverse method is unscientific, confusing, wearying to the flesh, hopeless, and has been productive of all kinds of extravagance and error.

Viewing the Bible as a Whole

In the Bible, as in biology, the whole is more than the aggregation of the parts. A living body is more than an assemblage of limbs, so the Word of God, which is "alive," is more than an agglomeration of texts. It is an organism wherein each part is related to and is dependent on every other part.

Schopenhauer, a German pantheistic philosopher, wrote a work on the system of the universe of knowledge, of which he said:

"It is an architectonic structure, whose parts are organically connected. Each part supports the whole, and is supported by the whole."

That precisely describes the philosophy of the Bible. Each part is related to every other part, and so this amazing diversity constitutes a sublime unity: the parts are a whole; the books are a Book; the writings are a revelation.

This unity may be viewed as a building, or as a body. As a building it conforms to the four requirements of architectural perfection: beauty of conception; unity of plan; harmony of parts; and growth toward completion (A. T. Pierson). As a body, it conforms to Cuvier's three laws of organic unity: that each and every part is essential to the whole; that each part is related to, or corresponds to all the other parts, as in the human body, hand corresponds to hand, and eye to eye; and that all the parts of such an organism must be pervaded by the spirit of life.

In I Peter 2:5, 9, both of these figures are used of the Christian Church, and are equally applicable to the Holy Scriptures. The vital importance of the synthetic study of the Bible must be recognized.

How Luther Studied the Bible

Martin Luther used to say that he studied the Bible as he would gather apples. First of all he shook the tree, then the limbs, then the branches, and after that he searched under the leaves for any remaining fruit. In like manner, it would be well for us to begin with the whole tree of life. Through all eternity we shall be finding fruit under these leaves which are for "the healing of the nations."

In the pursuit of this, we may divide the study into seven parts:

- I. Single Books.
- II. Complementary Books.*
- III. Groups of Books.
- IV. The Old Testament.
- V. The New Testament.
- VI. The Two Testaments.
- VII. The Whole Bible.

This represents one line only of synthetic study, but it is the line which should be taken first. Afterward doctrine and its

*Part II—"Complementary Books" will be published in the December issue.

progress should be studied; the seven great doctrines, for example, of God, Christ, the Spirit, Man, Sin, Salvation, and the Last Things. These doctrines are known technically by the terms theology, Christology, pneumatology, anthropology, hamartiology, soteriology, and eschatology.

And after that, a wide field is open for the study of such subjects as providence, law, faith, prayer, miracles, types, the consonants, prophecy, institutions, feasts, sacrifices, judgments, evangelization, rewards, suffering, characters, the Christian virtues, and countless other themes. Of these three lines of synthetic study, by books, doctrines, and subjects, let us now illustrate the first.

Bible Synthesis

In this department the unit of study is the single book or writing. Anything less than this is analysis. It is well we should recognize that each book or writing in the Bible has both a subject and an object, and that we cannot expect to discern the object until we know what the subject is, and we can obtain this knowledge only by reading the book continuously and repeatedly.

The arrangement of the writings in chapters and verses has done the greatest disservice to the Bible, by giving the impression that it is a collection of religious aphorisms, or theological maxims, obscuring the fact that it is a great literature and a divine revelation. One might study every text in the Bible, and yet not apprehend either of the two latter facts.

How to Study the Book of Joshua

Our first duty, then, when a book is selected, is to read it through without break or interval, if possible. This exercise should be repeated until the general scope and purpose of the book is grasped. Let this be illustrated by a book from each of the Testaments. In the Old Testament take the book of Joshua. It is the record of what happened between the death of Moses and the period of the judges, and the rapid reading of it several times will show that the subject is the conquest of Canaan by the Israelites. The record falls naturally into three parts. The first prepares for the second, and the second for the third. These are:

- I. Entering the Land, 1:1—5:12.
- II. Conquering the Land, 5:13—12:24.
- III. Possessing the Land, 13—24.

A rereading and closer examination of these will show that each may be divided into three parts:

Under *Entering the Land* are—
The Preparation } of the People { 1: 1—3:13
The Passage } 3:14—4:24
The Purification } 5:1-12

Under *Conquering the Land* are—
(Continued on page 134)

The Bible and Palestine

Last in the Series of Articles, "With My Bible around the Mediterranean"*

By REV. WILBUR M. SMITH, D.D., Chicago, Ill.

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IN 1850, the total number of Jews throughout the world was estimated as 4,200,000, while in 1936, so phenomenal had been the growth of this race of people, in spite of persecutions, that the number had increased to 16,290,000. In the first century of our era, it is estimated that there were four million Jews in the Roman empire, which means that there are four times as many Jews in the world today as at the time of our Lord's advent. In the one year, 1935, 60,000 Jews entered Palestine, seven times the number returning from Babylon in 536 B.C. under the decree of Cyrus. The total population of Jews in Palestine in 1900 was 55,000; in 1925 it was 147,000, while in 1936 it was 375,000. The number of Jews in France is .5 of the entire population; in England .7; in Germany the proportion was, before the recent anti-Semitic outbreaks, .8; in Russia 2.0; United States 3.5; Poland 10.5; Palestine 28.0.

An Interview with a Famous Hebrew Scholar

With a letter of introduction from the distinguished archaeologist, Dr. William F. Albright, the writer, one Saturday afternoon, went down to Talpiot, a small Jewish village immediately south of Jerusalem, to visit one who is undoubtedly the most famous Hebrew professor in Palestine, and one of the most noted Hebrew scholars in the world, Dr. Joseph Klausner. Dr. Klausner was born in Wilna, Russia, in 1874, studying at Heidelberg from 1897 to 1902, and two years later was appointed editor of the Warsaw department of the Jewish Encyclopedia *Ozar ha-Yahadut*. Four years ago, in celebration of

*Continued from last month.

his sixtieth birthday, a bibliography was published by friends listing 845 separate articles and books written by Dr. Klausner during the last forty years. He has been for some years, and is today, professor of Modern Hebrew Literature in the great Hebrew University of Jerusalem. He is not only a great scholar but a remarkable orator, with, I am told, almost a poetic style, rising at times to the very heights of human inspiration, carrying his students up with him in an ecstasy of joy and awe and wonder.

Dr. Klausner came to the attention of the entire Christian world when he published his now familiar *Jesus of Nazareth*, which was translated in 1925 from the original Hebrew by Dr. Herbert Danby, then Canon of St. George's Cathedral in Jerusalem, and now professor of Hebrew at Oxford University. This volume is undoubtedly the most important life of Christ written by an orthodox Jew in modern times. Dr. Klausner himself told me, and perhaps these figures are not known even to those who are familiar with his book, that 3,500 copies of the volume in Hebrew had been sold; 5,000 copies of the French edition; 3,000 copies of the German edition, and something over 7,000 copies of the English translation.

The home of Dr. Klausner is very simple and very comfortable. We sat in his study, the walls of which on every side were lined with book shelves from the floor to the ceiling. Before the afternoon had passed, Mrs. Klausner, his lovely, gracious wife, served us with tea and cakes.

During our conversation, I asked Dr. Klausner if he believed the Messiah was coming, and after bowing his head, he said slowly and reverently, "Yes, I do." Then I

followed by asking, "If the Messiah is yet to come, then I suppose that Jesus was not the Messiah?" Very slowly, after considerable deliberation, he said, "For you—yes; for us—no." "Then He must have been a false Messiah," I said. How quickly he came back at me with his strong answer, "No! Jesus *thought* He was Messiah. He could not have established such a great influence as Christianity if He were the *false* Messiah."

On the last page of his famous life of Christ, this distinguished scholar says of our Lord:

"Jesus is, for the Jewish nation, a great teacher of morality and an artist in parable. He is the moralist for whom, in the religious life, morality counts as—everything. In His ethical code, there is a sublimity, distinctiveness, and originality in form unparalleled in any other Hebrew ethical code!"

We should remember that Klausner is distinctly an orthodox Jew. If this great man should ever become convinced of the truth that Jesus of Nazareth is the Christ of God, and should so declare his belief before his adoring students at the Hebrew University, though they might stone him before he should get out of the classroom—but they probably would not—my own opinion is that five thousand young Jewish people in Palestine would make the same declaration before a week should pass.

During the afternoon, I asked Dr. Klausner if he would sign my autograph album, to which he replied, "No. I am sorry, but it is the Sabbath." I did not know until I made inquiry that night that the Hebrew Talmud asserts that *writing two words in succession is work* and therefore, if a man even signs his name on the Sabbath day, he has broken the law! Of course, Dr. Klausner very graciously signed the autograph album when I went down later.

Now, the interesting thing is this, that as those of us gathered in his study discussed one subject after another, Dr. Klausner would climb a little stepladder and bring down some heavy tome from his shelves, open it, and point to some relevant and important passage, then return the book, and soon take down another. The Talmud says nothing about bringing down books from shelves as work—to write two words would be labor, but to develop a perspiration by reaching up for volumes and vigorously discussing them is not work! This is a perfect illustration of what our Lord meant when He talked about His contemporaries "holding the tradition of the elders" (Mark 7:3, etc.).¹

¹For those who are interested in the subject, there is a very fine criticism of Klausner's book by another distinguished Jewish scholar, a Christian, the late David Baron, *Jews and Jesus—Being a Study of Dr. Joseph Klausner's Jesus of Nazareth*, Northwood, Middlesex, n.d. page 62. Strange to say, the only place where I have ever seen this book is in the library of the Hebrew University where Klausner himself teaches.



A piping shepherd at Solomon's Pool between Bethlehem and Hebron

A Prophecy Regarding Islam's Certain Punishment

One Saturday afternoon, a group of us had the great privilege of being entertained at tea in the garden of one of the outstanding business men of Jerusalem, who is also a true believer, and a strong witness in that city for the Lord Jesus Christ. During this delightful afternoon, off in a corner just by ourselves, I was discussing the terrible, vicious animosity of the Arabs toward the Jews, with one of the outstanding bankers of the Near East, also a true believer and deep student of the Bible—it would not be wise to mention his name, especially as Palestine is so troubled today with bitterness and hatred. My friend said, "Yes, that is true, but of course, as the Bible tells us, Islam will some day be punished by God for all her bloody cruelties toward Israel." I am sorry to say, but I did not know where the Bible said anything like this, and confessing my ignorance to my friend, he pulled out of his hip pocket a small, leather-bound Bible, and turned at once to Ezekiel 35, and this is what he read aloud to me:²

"Moreover the word of the Lord came unto me, saying, Son of man, set thy face against mount Seir, and prophesy against it, and say unto it, Thus saith the Lord God; Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate. I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord. Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end" (Ezek. 35:1-5).

A Notable Work among Jewish Children

While in Palestine, I made the effort to visit every Protestant activity carried on in the city of Jerusalem. I am sure I missed a few of the very small ones, but I must have met at least sixty different Christian workers in that city. I would like to write about many of these fine, noble people, but confine myself to only three. After a great deal of inquiry, in an obscure but not mean part of the city, I at last came upon a beautiful chapel and a most attractive small home nearby, surrounded by a garden and that by an iron fence. It was a mission station under the auspices of the Southern Baptist Convention. It was about ten o'clock Saturday morning when I finally found this place, and at that time I saw about eighty Hebrew children playing in the garden. This was a Sunday School for Hebrew children conducted on the Jewish Sabbath along distinctly Christian lines. The mission is in the midst of a neighborhood densely populated by Hebrew people, high, new apartment buildings surrounding it on three sides.

The lady conducting the mission asked if I would like to hear them recite, and when I enthusiastically said I would, she brought them all into the lovely chapel and soon I was hearing the fifty-third chapter of Isaiah being recited by eighty Hebrew children in the original Hebrew. This was in the middle of the month of November. I asked the director of the mission why they were memorizing that particular chapter, and she

²I am not acquainted with any standard commentary on Ezekiel which so interprets these verses, but I leave the interpretation as it was given, without comment.

told me that shortly before Christmas they would have a Christmas entertainment to which all the fathers and mothers would be invited. Most of them would attend, and during this evening the children would recite this beautiful gospel chapter to their unbelieving parents. I asked if they were persecuted for carrying on this work, and she said, of course. Many stones were thrown, many of the children were whipped for attending, but in spite of it all, when a mothers' meeting was announced the mothers would come, and when a fathers' meeting was announced, fathers would come, and so they go on faithfully serving the Lord Jesus.

Imagine my delightful surprise when I discovered that the director of this mission, Miss Elsie B. Clor, was some years ago a student of the Moody Bible Institute. I do not know of a finer piece of work among the Jews in all the Holy Land than is being done by Miss Clor and her assistant, Miss Eunice Henderson. No doubt, if and when England gives up her mandate and Palestine falls into the hands of Italy (or some other country), or is divided, every Christian missionary will be driven out, but you will never blot out the Word of God from the hearts of this hundred and more of Hebrew boys and girls who are learning it from these devoted Christian workers.

A Mission on the Site of Herod's Palace

During our stay in Jerusalem, I had the privilege of speaking to the large student body gathered together in the Christ Mission School for Girls, which has been doing a great work in Jerusalem for many decades. Before the student body assembled, the gracious headmaster of the boys' school as he conducted me about the grounds told me the very interesting fact that when foundations were recently laid for a new building, some mosaics were exposed, leading to the uncovering of the entire floor of the dining hall of Herod's palace. During the half hour of chapel, the headmistress of the school had these girls recite for me in English the second chapter of Matthew's Gospel. Thus, on the very spot, or within at least forty or fifty feet of it, where the Wise Men once

stood when they asked Herod where was to be born the King of the Jews, did I hear over one hundred Arab and Jewish girls reciting Matthew's account of this very event.

Two Amazing Statements by an Outstanding Surgeon

One of the most delightful experiences of all the many which we had in Palestine, was an hour spent with W. W. McLean, M.A., M.D., B.C., M.R.C.S., L.R.C.P., the superintendent of the Medical Department of the English Mission Hospital in Jerusalem, a great personal worker. His hope is in the return of the Lord Jesus, and his whole life breathes the very fragrance of the Master with whom he walks day by day. In this hospital there are sixty beds. In 1936, 29,694 patients were seen; 1,167 patients were admitted; and 392 operations were performed. Any one who has frequently visited hospitals will know what I mean when I speak of the apparent extreme sensitiveness to pain of Hebrew people. A doctor can hardly touch them but they begin to groan; a treatment which would make a normal Gentile only wince, brings forth a scream or a cry from most Jews. In this hospital, and Dr. McLean took us into every room except the private rooms, we found the patients, though some of them were desperately sick, exceedingly quiet. Almost no opiates are used, and therefore knowing this unusual atmosphere of peace and contentment had not been brought about by drugs, I asked the superintendent how he kept his patients so quiet. Dr. McLean, who is a graduate of the University of Edinburgh, told me the astonishing thing that the body of any Jew is distinctly more sensitive to pain than the body of a Gentile, due to extreme nervousness, the result of centuries of persecution, and that a recent medical journal in London had even published an article in which it was set forth as a scientific fact that the reaction of Jewish people to suffering was more marked than with any other race in the world. This throws much light on at least two matters—the sufferings of our blessed Lord, and the coming sufferings of the Hebrew people during the days of their great tribulation. Prayers are



East of Jordan—"Tents of Kedar"—A Bedouin encampment in Transjordan

offered every day in the hospital, and the Hebrew Bible, both Old and New Testaments, rests on every bedside table.

During our conversation, I told Dr. McLean that all of us somehow felt enervated and easily fatigued while in Jerusalem. When nine o'clock at night came, we did not even feel like reading, but were ready to retire and to sleep. When the seven o'clock bell rang in the morning for breakfast, we did not feel rested or refreshed. I would not pass on what I am about to repeat had it not come from a medical graduate and a distinguished surgeon. Dr. McLean at once replied that all Christians in Jerusalem felt this extreme fatigue we were complaining about, and that all Christian workers were agreed that there was a stronger, invisible opposition to Christian workers in Jerusalem than in any other city. It was his firm conviction that the atmosphere around the Holy City was at the present time more saturated with evil spirits than the atmosphere around any other great city in the world!

A Distinguished Archaeologist Supports the Bible

It was our great privilege nearly every other day while in Jerusalem to attend lectures delivered by the director of the American School of Oriental Research in Jerusalem, Dr. Nelson Glueck, who held this position in 1932-33, and was the annual professor at the American School of Oriental Research in Bagdad 1933-34, returning in 1936 to his directorship in Jerusalem. Dr. Glueck has been, since 1925, the professor of Bible and Biblical Archaeology in the Hebrew Union College, Cincinnati. He is a Jewish rabbi who does not look anything like a rabbi, but like a typical modern, keen-minded, alert college professor. Frankly, for me, his lectures were absolutely stimulating, the most thrilling I have heard for many years.

Dr. Glueck is acknowledged to be the greatest authority in the world on Transjordan, and when, possibly five years from now, he publishes his work on the Ammonite civilization, he will place before Bible students of our generation more new and important evidence on what has up to the present time been such an obscure subject in biblical history, than any other book on biblical archaeology has offered during the last quarter of a century. During one of the lectures he told us that there were about 3,000 ancient sites in Palestine proper, and about 2,500 in Transjordan, a total of 5,500 ancient sites! The American School for Oriental Research in Jerusalem has visited, mapped, and collected material from about 700 of the sites in Transjordan.

One realized as never before the necessity for the constant condemnation of Israel on the part of her prophets because of her idolatrous practices and her worship of the gods and goddesses of nations round about her, when hearing Dr. Glueck say that, "in every excavation in Palestine where we have opened up the remains of an Israelite civilization, we have found figurines of the goddess of love, and in almost every house figures of Astarte, the most firmly believed in and the most abjectly loved goddess among all ancient deities." In spite of all God's mercy and goodness to Israel, she spurned the God of her redemption.

Many were the remarkable statements made by Dr. Glueck, in his fine scholarly

way, but never shall I forget his remarks the first morning when he began a series of lectures on "Methodology of Archaeology." These were the words I heard from this Hebrew scholar's lips:

"The Bible does not need to be proved. Its validity is already proved! Its two thousand years of unique influence made it supremely a book clearly shown to be one of divine inspiration. It is not our business to dig here and there to prove the Bible, or to prove some interpretation of the Bible we have decided is the right one. The Bible is too great a book for that. Our business is to discover facts. It does so happen that when these facts are ascertained they almost always corroborate the biblical records."

The writer believes that when all the discoveries of archaeology are correctly interpreted they ultimately corroborate the biblical records, but out of fairness to Dr. Glueck he retains in the quotation the word "almost," which Dr. Glueck used.

Dr. Glueck brought out a point in one of his lectures the significance of which I fear I had not before recognized, namely, that though the Ammonites, and the Edomites, and the Moabites, and other tribes, were very similar to the Israelites in their habits and racial characteristics, living in the same land, with the same climate, in practically the same manner, yet the Bible makes clear promises regarding the continuation of the Hebrew people down through the centuries. These prophecies were made even when these other similar nations were still living, and, as we know today, the other nations have disappeared in the limbo of history, while the Israelites, as prophecy announced, continue with us even down to this hour. Dr. Glueck went on to say that there was no natural reason why the Israelites should have had such prophecies concerning them. In other words, the prophets were not making predictions based upon racial characteristics, but were, as we believe, uttering prophecies that were inspired of God. "That is why the Bible," said Dr. Glueck, "is the remarkable book to me that it is—because in it

there is so clearly apparent (to whomsoever will open its pages and read therein) the hand of God, that is, the will of God as revealed in history." Many things which Dr. Glueck and I talked about in private have no place in a publication of wide circulation like the MOODY MONTHLY, which I regret. In fact, many things that were told us in Palestine it is wise not to record in any widely circulated documents.³

We cannot help but close, not with our own words, but with three or four sentences uttered by the inspired prophets of old concerning God's great love for this terribly distressed land, and the glorious future that awaits Palestine in the eternal purposes of the God of Israel:

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime" (II Sam. 7:10).

"As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it" (Isa. 31:5).

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our righteous—
(Continued on page 134)

³I have purposely omitted references to prophetic fulfillment in Palestine today, because this has been so frequently dealt with by men who have made it a life study. I have also refrained almost entirely from a discussion of archaeological matters, for these also may be found with fulness from the pens of true scholars in this field in volumes now easily procurable.

Three helpful volumes showing how prophecy is being fulfilled today in Palestine are—A. Humphrey-Davy: *The Bible and Palestine's Future*, London, n.d. (c1929); George T. B. Davis: *Rebuilding Palestine according to Prophecy*, Philadelphia, 1935; L. Sale Harrison: *Palestine: God's Monument of Prophecy*, London, 1933. For recent discussions of archaeological discoveries in Palestine see, e.g., W. F. Albright: *The Archaeology of Palestine and the Bible*, 3rd edition, New York, 1935; J. Garrod Duncan: *Digging up Biblical History*, 2 volumes, New York, 1931; Sir Charles Marston: *The New Knowledge about the Old Testament*, London, 1934.

"Careful and Troubled"

And Jesus answered and said . . . thou art careful and troubled about many things.—Luke 10:41

By WINIFRED M. NIENHUIS, Oak Park, Ill.

"Careful and troubled"—ah, weary one, rest; Cease thy vain striving and lean on His breast; He knows the dangers that lurk just ahead, Knows, too, when heart fails and all hope has fled.

"Careful and troubled"—ah, burdened one, trust, Why should you fear? God is faithful and just! He has His covenant honored with you, Surely the promises given are true.

"Careful and troubled"—so filled with unrest, Dreading the dawn with its toil and its test, Trust Him your courage and strength to renew, He will give grace for each task you must do.

Nothing is hid from His all-seeing eye, Never a teardrop, nor even a sigh; "Careful and troubled" you never need be, Trust Him completely and doubtings will flee.

"Casting all your care upon him; for he careth for you" (I Pet. 5:7).

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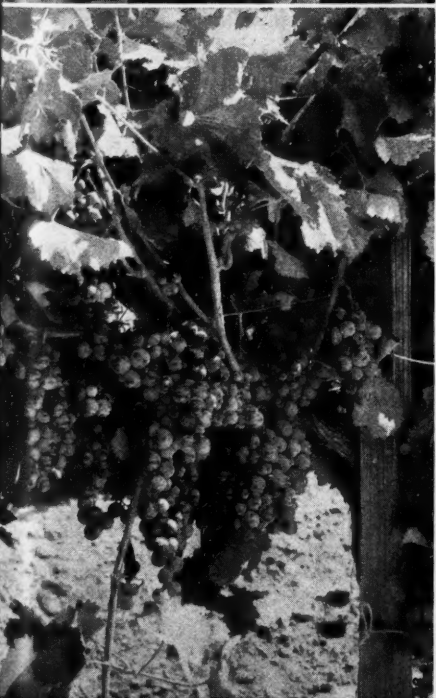
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*And thou shalt rejoice in every good thing which the Lord thy God
hath given unto thee, and unto thine house—Deuteronomy 26:11*



Evangelism and Youth

By FREDERICK P. WOOD, London, England

THERE is no work so vitally necessary, and at the same time so fascinating and far-reaching, as the evangelization of modern youth. It is the primary task to which we are called today. Youth is the supreme problem facing the whole Church. Whenever Socrates returned to Athens, he always inquired after the welfare of youth. When asked why, he said, "Because the future of Athens depends on her youth."

It is a truism to say that the youth of today will be the citizens of tomorrow. We are all concerned with our country's future, and on that score alone the evangelism of youth is supremely important. Goethe said, "The destiny of a nation can be determined at any time by the opinions of her young people." What is to be the destiny of this country if the present drift into paganism goes on unchecked?

It is becoming abundantly clear that a blatant anti-God propaganda is in operation, insidiously working to undermine moral standards, threatening to break down all authority and bring in an age of license and unbridled sin. If ever the call to evangelize youth was clamant, it is now.

A Fascinating Work

But this work is not only vitally necessary, it is fascinating. Much has been said and written about the sins and follies of modern youth. Yet look at them with all their gaiety and exuberance, their winsomeness and good humor. Are they not fascinatingly attractive? With their higher education, mental

ability, intellectual equipment, business training, and the active part they are playing in all present-day movements, are they not the finest material we ever had to mold and fashion for Christ?

I cannot imagine how any Christian can look on these masses of youth today in our streets, on the playing fields, crowding into places of amusements, or pouring out of great centers of industry, and not long with a divine yearning to win them for Christ. There they are, bright, alert, clear-eyed, buoyant, frank, full-blooded, sporting, laughing youth. What possibilities, what capabilities, and therefore what responsibilities are ours to try to lead them to Christ!

A Far-Reaching Work

This work is also far-reaching. A mother brought her boy and girl to me recently to tell me they had decided for Christ in my meeting. Then she added, "I was led to Christ in one of your campaigns twenty years ago."

In the year 1920, a young comedian in a concert party was brought to Christ in the Royal Albert Hall, London. Today he is a powerful evangelist leading many to the Saviour. What scores of similar stories might be cited! Youth is the time of easy decisions, the time when we are pliant, plastic and easily influenced. Few conversions take place in later life.

Evangelizing youth results not only in saved souls, but consecrated lives. A Methodist evangelist once wrote to ten ministers, ten Sunday School superintendents, ten local preachers, ten class leaders, all of whom were unknown to him. He found that seven out of every ten decided for Christ in early youth. Save youth, and you set in motion

tides of blessing which will wash the shores of every land.

An Authoritative Message Is Needed

What, then, is to be our message to youth today? It must, I think, answer great fundamental questions which many are earnestly asking. First, there is the wistful inquiry, "What am I to believe?" Youth is perplexed in this matter of faith. With so little background of spiritual knowledge, it has no firm basis of belief. Christendom is split into innumerable Churches, cults, isms, and sects, and youth, seeking for a message of certitude, asks, "What is one to believe?" Impatient of Churches and creeds, intolerant about dogma and doctrine, youth yearns for a faith that functions. Nebulous theories, sentimental vaporings, vague and colorless neutral teaching are not wanted, but a gospel of authority and assurance.

A young fellow said to me after a Sunday morning service a few months ago, "We are tired of conventional religion and all the baits held out to us by the churches. Why doesn't the Church help us in the real thing—the spiritual? Wasn't that the purpose for which she was founded?"

That is why personal witness is so powerful today. When we can say to youth, "I know whom I have believed," when we can speak of the reality of Christ's saving power in our own lives, when we declare that "we have seen and do testify"—then they will listen and take heed. Such witness has in it the authentic note. It rings true. And above all else, modern youth wants reality.

A Redemptive Message Required

In the hearts of many, who appear very careless, there is the second question, sometimes asked almost despairingly, "How can I go straight?" Sin is a real problem in every life. Religion, if it is to be of any use at all, must be something to be lived. So youth asks for a religion that works in the school-room, office, shop, and factory. We must bring to youth a redemptive message if we are to gain a listening ear.

The old heart cry must be answered, "How can a young man cleanse his way?" which may be freely translated, "How can youth keep the road of life clean and clear?" The preacher who offers youth a solution to that question will be heeded. Youth wants to know if Christ can really deal with the problem of sin—its guilt and its power. Hence, it is useless to try to evangelize youth today without the full-orbed gospel of forgiveness from sin through the atoning sacrifice, and victory over sin by the indwelling life of the risen Christ. You may speak grandiloquently to a crowd of young people about ethics, philosophy, ideals, and psychology, but you leave them cold. But bring them face to face with sin—their own sin, the sin that is sapping their strength, crippling their influence, cursing their lives—and then uplift before

(Continued on page 160)



Where Have We Failed?

By HELEN MILLER LEHMAN, Santa Rosa, Calif.

RECENTLY the writer attended a meeting in which mothers expressed deep concern over the inability of the Church to hold their children, particularly those of high school and college age. Many who think along spiritual lines are feeling a helplessness against the avalanche of apathy which prevails today. Why is the Church no longer attractive to the young? Why are those of the older generation so indifferent to the most important thing in the world and to the world's most valued institution—the Church?

A lay delegate to a certain western conference returned to the congregation which elected him, with disheartening statistics. From the 180 churches in that district, only 139 new members were reported for the preceding year. Fifty-seven per cent of the 180 churches reported no increase in membership. Nineteen per cent reported no conversions. A loss of more than one thousand members from the Sunday School was reported, and seven hundred names had been dropped from the roll of the young people's society. To this might be added the hundreds, possibly thousands, of totally inactive and disinterested members whose names still appear on the church lists. *Where have we failed?*

The Fault Is Our Own

1. *We have not put first things first.* We are commanded to "seek first the kingdom of God and his righteousness." Have we done this? Have churches and persons made the search for Christ and His righteousness their first concern? If "by their fruits ye shall know them," then the answer must unhesitatingly be "No." We have not sought first the kingdom of God. We have not put first things first.

Seldom do we hear of Sunday School teachers who make it their responsibility to lead children in their classes to a real understanding of the atonement, and to a definite acceptance of Christ as their personal Saviour. Even among Christians, one rarely finds a man or woman who is able to talk about the deeper spiritual things without embarrassment. In modern churches, one seldom hears an invitation extended to sinners to repent, nor is the plan of salvation ever explained.

The Abandonment of Prayer

2. *Our prayer life has been neglected.* God commands us to pray. Christ Himself spent nights agonizing in prayer, and thus gave us the example of our dependence upon God as a source of strength and supply.

Prayer is our most intimate contact with God. We cannot feel very close to a friend with whom we never talk. Neither can we have a feeling of intimate fellowship with a God with whom we seldom communicate. "Those who seek me . . . shall find me." Some of us struggle alone with tremendous problems. The Scriptures give unlimited promises concerning God's willingness and power to help with the burdens. "Cast thy burden on the Lord, and he shall sustain

thee" (Ps. 55:22).

If our prayer life has been neglected because we feel it brings us poor returns, then we had best look into our own hearts and inquire. Either we have prayed without believing, or we are guilty of sin in our lives which makes it impossible for God to co-operate with us. "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:2). "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). "God heareth not sinners" (John 9:31). "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

Putting the Damp on Evangelistic Fervor

3. *We have abandoned our evangelistic program.* When leaving the earth, Christ gave a command to His disciples, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). This command was not confined to the twelve disciples, or to the times in which Christ lived and died. It stands for all time to all true disciples. If you and I are disciples, then our next door neighbor, our husband, wife, children, parents, or our Sunday School pupil becomes "all the world" to us. Too many of us no longer feel personal obligation to seek the lost and lead them to Christ.

Many churches, too, of recent years, have become almost antagonistic to the subject of evangelism—that evangelism which preaches sin, hell, repentance, blood, and the new birth. "Preaching missions" have been substituted for the old-time evangelistic meetings which were so effective in their day. Many of these "missions" give pleasant sounding addresses, with no condemnation or appeal to those lost in sin.

I recall a sad experience in one church. Evangelistic meetings were being conducted, due to a group of members who had voted for them, rather than from any desire on the part of the pastor. The evangelists were consecrated and thoroughly trained young men. The preaching was sincere, scriptural, straightforward, uncompromising, and entirely lacking in emotionalism. Many were deeply stirred by the messages and were led to conversion. When the evangelists closed their meetings, the minister began to ridicule and tear down their work, saying that they were "still young and had a lot to learn." Dating from that point, that particular church has suffered a rapid spiritual decline. He was wounded in the house of his friends.

Raising Money with a Calico Pig

4. *We have failed to use God's plan for financing His work.* Methods for raising money for the church are so lacking in dignity as to be appalling. Members of women's societies pay one cent for each year of their age, for each inch of their girth or each inch of stature. One society has a calico pig which is stuffed with contributions of money. When filled, the society will hold a "butch-

ering" and the pig will disgorge its contents "for the glory of God." O Lord, how long, how long?

God's plan of financing is so simple and so direct. "Bring ye all the tithes." This method does away with the multitudinous cheap schemes so prevalent, and leaves time and way clear for spiritual activities. Financing, according to God's plan, involves His promise of a downpouring of heaven's blessing, until there shall not be room to receive it. Yet so few have the faith to bring their tenth and depend upon God to stretch the other nine-tenths to cover their requirements.

5. *We are too concerned with numbers and possessions.* Pride is evinced over the number of members. Million dollar churches have been erected. Vast properties have been acquired. "Where the treasure is, there shall the heart be also." The interest of Christ lay in spiritual, not material, expansion. As a result of His ministry we read so often through the Gospels of the great numbers who "went away believing."

6. *We are guilty of the sin of selfishness.* We are almost exclusively concerned with our own pleasure and our own business, while we have little or no concern for God's business. Unfortunately, the forces of evil are not so indifferent to their surroundings. If Christians had the same zeal for their cause as have the communists, we would not read such statistics as these: "Christianity gained one million converts in one hundred twenty years. Communism gained two million converts in twenty years."

Why Christianity Is Called Impractical

Some say that Christianity has failed because it is impractical. The world doubtless has conceived the idea that Christianity is impractical because too many so-called Christians fail to practice its tenets. They fail to claim the promises through faith, and to manifest to the world what a "wonder-working" Christ they profess to follow. They fail to exalt the sinless Christ who became sin, that through His shed blood the generations of all time might be cleansed from their unrighteousness. Like the scribes and Pharisees, they have "omitted . . . judgment, mercy, and faith. . . . They are full of all uncleanness . . . outwardly appear righteous unto men, but within, full of hypocrisy and iniquity" (Matt. 23:23, 27, 28).

Christianity has not failed. Christ has not failed. He is "the same yesterday, and today, and forever" (Heb. 13:8). He is all powerful, longsuffering, loving, merciful, and just. Whatever failure there is, lies with man. Yet Christianity stands in the eyes of the skeptical world as a failure because man himself has failed.

Even a dismal failure may be corrected. If we who are called by His name shall humble ourselves, and pray, and seek His face, and turn from our wicked ways, then God will hear from heaven and will forgive our sins and restore our hearts and our land to peace and harmony (II Chron. 7:14).

The Prayer Life of Christ

By DAN B. JORGENSEN, Wheaton, Ill.

IF WE would study the life of Jesus, we must review what was given to prayer, that part of His time which was lived closest to the Father and to the throbbing heart of humanity.

Brevity and Frequency

Prayer for Him was not part of a set ritual, but the spontaneous expression of His tremendous faith in God the Father. That His prayers were short and to the point is evidenced by the fact that only two of them are longer than a single sentence. It was because so many forgot man's true relation to God that He denounced the Pharisees who would offer long prayers "to be seen of men." How simple are His prayers in comparison to "the well-known prayer of eighteen petitions every Israelite prayed three times a day," and which was ten times longer than the prayer the Lord taught His disciples!

Not only were His prayers brief and vital, but they were offered at all times of the day. We read that He often went into the countryside in the early morning to pray, and He often closed a day's work with prayer in a solitary place. His continual communion with the Father shows that Jesus regarded prayer as one of the most important practices in man's daily life.

The things which Jesus prayed for reveal this spirit. He prayed for necessities, but as one author points out, "In none of His prayers does Jesus catalogue His needs. He does not rehearse the situation in which He finds Himself. He does not elaborate upon all that is involved for Himself." This was true because Jesus knew that the Father knows every need. To make a list of wants and desires would be to show lack of trust and belittle the knowledge of God.

Jesus always blessed the food before eating. When He was raised from the grave, the disciples from Emmaus did not recognize Him until "as he sat at meat with them, he took bread, and blessed it, and broke, and gave to them." Surely the fact that He was recognized by a prayer of grace is ample testimony to the sincerity of His prayers for daily needs.

Prayer for Every Decision

Jesus not only prayed for the material life, but every turning point in His life, every great decision, and every great labor was preceded by prayer. His ministry began with prayer and ended likewise. In fact, nothing of importance can be pointed to in His life which was not influenced profoundly by prayer. Choice of action and seeming tragic failure are two reefs of danger which every man must face at some time.

Both of these were faced and met by Jesus through prayer. When He went into the wilderness, He went to find out God's will for His ministry. The various ways in which the kingdom could be established must have run through His mind, and as the Gospel says, "He was tempted of Satan." But through prayer He found the strength and guidance necessary for the greatest service ever rendered to mankind. Near the close of His ministry, when thousands of disciples had turned away, when even those closest were weak, and when the end seemed to promise but tragic failure, Jesus faced the greatest trial of His life. Should He go to the cross or begin again? He prayed, "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt" (Mark 14:36). That He found guidance is proved by the steadfastness with which He faced

the cross. Guidance and help were great questions to Jesus, but He knew that the Father would help.

A Prayerful Concern for Others

Though Jesus placed much importance on individual needs, His prayers reveal man's responsibility to others. This is becoming a very difficult problem today. We have wars, economic troubles, physical needs, and many handicaps because we have refused to let God guide our social relations. However, the life of Christ was lived in an age somewhat similar to our own, and the question that may be timely asked is, "Did Jesus reveal a proper relationship to others through His prayers?" As we search the record, we are amazed to see at how many points the life of Jesus was lived for others. No one can separate any event in His life and claim that it was lived for selfish ends. Even as He labored, He prayed for others. One speaker in college chapel said, "Jesus made a world for persons." This is true in His prayer life. He sought the Father's aid to heal the lepers, to strengthen the disciples, to help Peter, and to raise Lazarus from the tomb. Some of the most important parts of the prayer taught the disciples and the prayer in the Garden of Gethsemane were for others. The ideal relationship to others is shown in the words, "Forgive us our trespasses as we forgive those who trespass against us." Of this passage Branscomb says:

"Jesus repeated over and over again that God forgives sinners. But such forgiveness presumes a sincere repentance. No one has a right to claim it who does not adopt toward his fellows the same attitude which he prays God to show toward himself."

This is the golden rule of life. That it is hard to accomplish, is no excuse, for no language could be more blunt and forceful. It presumes that even before we ask for ourselves, we have done what is right toward others. A relationship such as this would settle many of the problems of society. It is the way that Jesus believed, for the thought throbs through His prayer.

A High Regard for God's Will

The opening words of the Lord's prayer give us the highest conception of God. "Our Father, who art in heaven," shows that Jesus knew the Father as one who is perfect in love; one who is tremendously interested in all life. Therefore, Jesus could pray, "Hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven." In giving this prayer to the disciples, Jesus showed that the most important

Say So!

Let the redeemed of the Lord say so.—
Psalm 107:2

By BEATRICE CLELAND, London, England

Say so, if the Lord has blessed you,
Pardoned and restored your soul;
There are many seeking blindly
Christ, who met and made you whole;
Have you been delivered? Say so;
Others in a grip as grim
Lose their fetters as you tell them
Your experience of Him.

Say so, if a fault o'ertakes you,
Say you're sorry, make it clear
To the one who saw you stumble,
That you mean to be sincere;
And the weakness will be strengthened,
Open love will be restored,
There will be more sweet communion
With each other and the Lord.

Say so, if to you is given
Revelation through His Word;
You may hold the truth for someone
Who has longed, yet never heard;
Speak, and know that you have nothing
More or less than you receive,
God will witness till the hearers
Joyfully with you believe.

Say so, if you have discovered
Fingerprints of God on all,
Point them out to those who only
See the sin-stains of the Fall;
God is reigning, Christian, say so!
Christ triumphant, make it known;
Those who say so are the heralds
Of His kingdom and His throne.

task of man and society is to do the will of God. He believed that in the Father a man's life is made into a beautiful whole which integrates him with the best in others. Jesus believed that the answer to all the ills of society could be found in doing the will of God. All His personal prayers and the prayers for others reveal a real dependence on the Father for necessities, guidance, and help. The only explanation to the prayer life of Christ lies in His absolute trust in God as a loving, interested Father.

All these points come to a head in the kingdom prayers of Jesus. The most impor-

tant part of the Lord's prayer, all of the prayer in the garden, and every prayer that He uttered was for the kingdom. He believed it to be the greatest thing possible. Why? Because His faith in man, in society, and in God made Him see that there must be unity. That unity—between man, society, and God—is the kingdom. It is possible only through doing the will of God. It is the perfect government, and every act, every word, every prayer, and all in the life of Christ shows His central position in the kingdom as the Saviour of mankind.

Martin Luther had the true kingdom spirit

when he tested his life with, "What will God Almighty say about it in the end?" Jesus in the garden after disappointment and heart-break, said triumphantly, "Thy will be done."

The prayer life of Christ reveals His character. Alba Piersel says of the Lord's prayer alone, "It is the gospel in miniature; the theology of the skies; the constitution of the kingdom; the law of the realm; the art of living; the logic of life." This is true, for the prayers of Jesus give the kernel of His thought, His aspirations, and His mission in life. To learn more of Jesus, we must turn to His communion with the Father.

Why I Still Pray

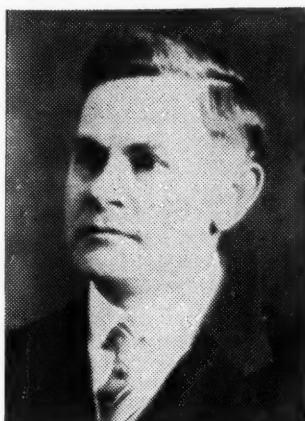
By REV. R. B. SPENCER, Ayden, N.C.

I HAVE believed in prayer for many years, and continue to pray. My mother taught me to repeat the Lord's prayer. And when I had learned to say it from memory, she would have me repeat it each night. How well I remember those moments which she devoted to me! They made deep impressions upon my childhood, and have followed me these many years.

Although I did not understand then just why she was so desirous of teaching me this prayer, it has been made clear now. Time and life experiences have through the years shown me the purpose of mother's love for her son. Surely she had in mind the words of Solomon, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6), as I sat on the little stool by her side in the evening, and repeated the prayer after her. Years have passed, and she has long since gone to her reward, but there lingers in my heart the fond remembrance of those days by the old fireside in our country home, when I first learned the Lord's prayer. In some way, which I am unable to explain now, my very nature feels the influence of prayer. It has had a great part in my life, and I still like to pray. Mother's teaching has been a great help to me in life. I continue to pray because God answers prayer. He has answered prayer for me, and I believe He is ever true to His Word.

College Funds Provided

Several years ago I was in college. My funds were very limited, but I was desirous of a college education. I entered in the fall with fifty dollars, and no direct source in view for additional funds. My father was poor and unable to furnish me with the necessary money to go on through the year. I had hope, however, and registered in September with the other boys. I applied for a place at the college dining-hall for a chance to wait on the table for my board. The committee informed me that they had no place for me. This was discouraging, but I continued in school, nevertheless, for two and a half months, getting very little to do at odd jobs out of school hours. The amount which I had when I entered school had al-



Rev. R. B. Spencer

most given out, and the crisis came. What was I to do? No job and no money! The way looked dark and heart-rending.

One Saturday night I sat all alone in my room in one of the dormitories. Bewildered and heartbroken, tears trickled down my cheeks and dropped on the table. Minutes passed, my light was turned out, and everything seemed to be quiet. Then mother's prayer came to me. I began to pray to God to let me stay in college. I did not want to leave school. I had an ambition, a purpose, in my heart. I prayed on a while longer, then my tears dried off my cheeks. I ceased praying and got up from my chair and turned on the light. Somehow I felt better, but a way had not been made plain to me. The only thing for me to do was to go home. But something seemed to say, "Stay a few more days."

The first three days of the following week I went to my classes, but all was gloomy, and my hopes seemed to be blasted. On Thursday afternoon I called at the office of the college, and made known my story to the business manager. When I had finished, he picked up the telephone and called a business man in town. When the conversation was over, he directed me to that man's store. I went. The business man gave me

a job which netted me a few dollars. A few days later, the college president sent for me. I went reluctantly, for I felt that he had decided it would be best for me to leave college. He had heard of my story and went over the situation with me. Then he assured me of all the work that I could do for several weeks, and keep up my studies.

Yes, prayer did it, I believe. God answered my prayer that Saturday night in that dark room when I was all alone. I stayed in college four years, and accomplished the great desire of my heart. I believe God does answer prayer. I have never forgotten that Saturday night, though it is twenty-five years ago, and I hope I never shall. God was with me then, and He will still be with me if I continue to pray and keep near His side. If I did not believe God answers prayer, I would not continue to pray.

A Miraculous Healing

As the years have passed, and God has blessed me with a good wife and two fine children, I still pray. And as I grow older, more and more do I feel the need of praying to God. When heavy burdens come, I go to God in prayer. He has often lightened the load and given joy to my heart. When friends and loved ones are in trouble, and the way seems dark and gloomy, I am glad to pray for them. I feel the need of making intercessory prayers often to God on their behalf.

As a minister of the gospel, I have frequent calls to visit the sick and pray with them. I remember one of my church members who was in the hospital for a serious operation. He was well up in years, and had been in declining health for several months. His family physician insisted that he go to the hospital for an operation. When the surgeon saw his critical condition, he considered it best not to complete the operation. He held out no hope for him, and told his family that they might expect the end soon. I was called to his bedside with his family to pray for him. His request was that I pray that God would heal him so that he could go home and be at the church on the next regular fourth Sunday services. I prayed that the Lord might grant him his

request, and that he might get well. On my next regular appointment to preach at his church, as I began preaching, this brother walked into the church. I rejoiced because God had answered prayer. Every time I see this brother, whether in his home or at the church, I think of the Sunday afternoon when I prayed in his hospital room that God might restore him to health, and let him go back to his church to worship Him.

Many Unheard Accomplishments of Prayer

In this age of wickedness, fast living, and apparent indifference to godly living on the part of so many people, I feel all the more need of praying to God for guidance, for safety from harm and from the pitfalls in life's pathway. Through prayer I am always glad to thank Him for health, strength, and all the blessings of life which He so graciously bestows upon me and my family. How wonderful are all of His blessings! God has done wonders and will continue to give His children great blessings if they will call upon His name in sincerity and in truth. Alfred Tennyson once said, "More things are wrought by prayer than this world dreams of." I agree with him, and can say that I do not regret any time that I have spent in prayer to God, for I know He has repaid me manifold.

It is true, God does work in many ways His wonders to perform. I feel that it is my duty, as well as a God-given privilege, to pray. The blessed Saviour, when He was on earth, felt the need of praying to the heavenly Father, and taught His disciples to pray. God has brought to pass many wonderful things through the prayers of His followers. Many a vile sinner has been brought to Christ by prayer. Great things have been accomplished for the cause of righteousness because Christian men and women went to God earnestly in prayer. Burdens have been relieved, sorrows have been appeased, many sick and emaciated bodies have been healed by the divine power through the prayers of consecrated believers in Christ Jesus. God has promised to hear the prayers of the faithful, and He will give peace and joy to the disturbed at heart if they will call upon His name, believe in His power to save, protect, and keep them in the straight and narrow way. No matter how far one has gone from God, or how cruel he may have treated his fellow man, sincere prayer will reach God's heart, and He will hear the humblest petitions from the lowly at heart.

I am glad that I continue to believe in prayer. It is a joy to my heart to pray, for I get great satisfaction in offering my petitions to God. I shall continue on through life in prayer. And when the great summons comes from the One above, I want to be able to breathe a farewell word of prayer in parting from my loved ones.

Synthetic Study of the Bible

(Continued from page 125)

The Central	} Campaign	5:13—9:27
The Southern		10: 1-43
The Northern		11: 1-12:24

Under Possessing the Land are—	
The Borders of the Tribes	13-19
The Cities of the Levites	20-21
The Last Acts and Words of Joshua	22-24

With that the survey work is done, and analytic work should follow.

A Study of the Book of Acts

In the New Testament take for an example the book of the Acts. A repeated rapid reading of this important record will show that the subject of it is the divine founding, inward growth, and outward expansion of the Christian Church in the first generation of the Christian era. The plan of the book is indicated at the beginning (1:8):

- I. The Witness at Jerusalem, 1-7.
- II. The Witness in Judea and Samaria, 8-12.
- III. The Witness throughout the World, 13-28.

The contemplation of this will make clear that in the first part, the witness was only to Jews; in the third part, the witness was chiefly to Gentiles; in the second part, the witness was extended from the one to the other. We see, also, that that which began in part one at Jerusalem, and ended in part three at Rome, went in part two by way of Antioch. Also observe that in part one, Peter dominates; in part three, Paul dominates; and in part two, the dominance passes from the one to the other.

After this broad outline has been thoroughly grasped, we are ready for detailed analysis of this fascinating book.

Each of the writings in the Bible should be treated in this way first of all, for only then can a comprehensive knowledge of the Bible be obtained.

The Bible and Palestine

(Continued from page 128)

ness. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land" (Jer. 23:5-8).

"Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days" (Hos. 3:5).

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody (Isa. 51:3).

"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married" (Isa. 62:4).

Greek Word Studies

By Kenneth S. Wuest

LOVE

(Continued from last month)

φιλέω (*phileō*) is a love which consists of the glow of the heart kindled by the perception of that in the object which affords us pleasure. It is the response of the human spirit to what appeals to it as pleasurable. The Greeks made much of friendship. This word was used to speak of a friendly affection. It is a love called out of one in response to a feeling of pleasure or delight which one experiences from an apprehension of qualities in another that furnish such pleasure or delight. ἀγαπάω (*agapaō*), on the other hand, speaks of a love which is awakened by a sense of value in the object loved, an apprehension of its preciousness. φιλέω is found in Revelation 22:15; Matthew 6:5; 10:37; 23:6; Luke 20:46; John 11:3, 36; I Corinthians 16:22. Those who find pleasure in a lie and thus love it, will go to a lost eternity. Hypocrites find pleasure in ostentatious prayer, and thus love it. Those that take more delight in father and mother than in God, love them better and for that reason. Our Lord found delight in the response of the heart of Lazarus to His own, and thus loved him. God has a love of delight in those whose love for Jesus is based upon their delight in Him.

φιλέω like ἀγαπάω has its quality determined by the character of the one who loves and of the object loved. ἀγαπάω is a love springing from a sense of the preciousness of the object loved, while φιλέω arises from a sense of pleasure found in the object loved. When used in a good meaning, both are legitimate but the first is the nobler word.

In John 21 our Lord uses ἀγαπάω in verses 15 and 16, φιλέω in verse 17. Peter uses φιλέω four times. Our Lord uses the noblest word in the Greek language the first two times and changes to Peter's word the third time, but assures Peter that his coming martyrdom speaks of the fact that his future love for his Lord will be based not only upon his delight in his Lord, but upon his apprehension of His preciousness. The former kind of love is blessed, but the latter is more blessed.

φιλέω is used in John 16:27. The saints have a love for the Lord Jesus which springs from their joy in Him, a love of delight. The Father has a love of delight in the saints, for He finds in each saint the One in whom He takes delight, the Lord Jesus, and because the saints find their delight in Him also.

Renew a Missionary's Subscription 50 have expired!

A large number of missionary subscriptions to the MOODY MONTHLY expired this fall. The missionaries cannot afford to renew them. The MOODY MONTHLY office is doing all that it can. There are still \$75.00 needed to care for these subscriptions. We do not want to fail these soldiers of the Cross. Will you help us renew the 50 expired subscriptions for these missionaries?

Send your gift for this worthy cause to

MOODY MONTHLY

163 INSTITUTE PLACE

CHICAGO, ILL.

Moody Monthly

Youth Page

Elizabeth Andrews Houghton

YOUTH OF AMERICA, BEWARE! By Leonard Benedict, Chicago, Ill.

Be careful which clubs you join, affiliate with, or even compete against. Be sure that they are religious, patriotic, and controlled by those who promote American interests rather than those of some foreign dictator.

The Young Communist League of the U.S.A., Gil Green, national secretary, is trying to capture the young people of America for godlessness, communism, and world revolution.

3,600,000 in Young Communist League

In Green's book entitled, *United We Stand for Peace and Socialism*, it says of the Young Communist League:

"This youthful organization, which claims to represent 3,600,000 young communists throughout the world, has voiced an appeal which every Christian knows he should not only echo, but should proclaim even more loudly. . . . What could be more Christian than a call to end the traffic in death, even when the call is uttered by those who style themselves atheists?" (p. 9).

This communist organization seeks to allure the young people of America, even out of our churches, high schools, colleges, and clubs, by offering peace. Yes, they teach peace to unsuspecting youth, but in their inner circles their real motive, their working principle is, "Disarm the bourgeoisie (middle class); arm the proletariat (working class)."

A communist booklet entitled, *We Want to Live*, urges all American youth to sign the Oxford pledge, which renounces fighting even to defend one's country:

"Hundreds of thousands of students have pledged not to support the United States government in any war it may conduct. We, of the Young Communist League, have supported this stand and will continue to do so. . . . But we would not ask the youth of the Soviet Union or the youth of France or Spain to stand by a similar pledge. . . . We could not justifiably ask the youth of France or of the Soviet Union . . . to refuse to support their governments . . . and should we, in the United States, develop a government such as France or Spain has . . . as for example a Farmer-Labor government, we would not ask the youth to take the Oxford pledge" (p. 25).

A splendid pamphlet entitled, *Americans Avoid the Chains of Vicious Dictatorships*, published by the American Vigilant Intelligence Federation, says:

"It (the Soviet Union) forces every youngster in the land to take military training and to become available as members of the 'red' army. It maintains the largest armed force in the world, and a world-wide organization of conspirators, while pretending to be the world's greatest disciple of peace."

Communists Spend \$6,000,000 in America

In his pamphlet entitled, *Soviet Tendencies in America*, Dr. Martin Luther Thomas, of

November, 1938

the Christian American Crusade, says:

"It is estimated that the communist forces expend over \$6,000,000 annually in the United States to promote civil war, leading to the overthrow of our established government, so as to seize power and establish a Soviet America."

Lenin, in his book, *The Proletarian Revolution*, said that the communist procedure in America and in all other lands is:

"Either accept the proletarian dictatorship, or we shall crush you by revolutionary methods. . . . Revolution is an act in which one section of the population imposes its will upon the other by rifles, bayonets, guns, and other such exceedingly authoritarian means."

Youth of America, beware of new and high-sounding slogans. One of the most recent is, "Communism is Twentieth Century Americanism." In his book, *What Is Communism?* Earl Browder, secretary of the American Communist Party, says, "We are the Americans. The revolutionary tradition is the heart of Americanism." He justifies the promotion of a revolution in this country, because George Washington headed our revolution, and they claim kinship with Abraham Lincoln in fostering civil war here.

In his book, *Mastering Bolshevism*, Joseph Stalin says,

"Soviet power has conquered only one-sixth of the world. . . . We have raised aloft the great banner of world communism."

The Young Communist League, which is controlled by the Third International of Russia, seeks to lure the young people of America into communism not by preaching a hypocritical and illusionary peace, but by offering all kinds of recreational advantages, by promising a better educational program than our public schools afford, by proclaiming steady employment for all at good wages, and most to be noted and avoided, by depicting a more enlightened and progressive Christianity. What they really want is the liquidation of all religion.

Luring Youth through Competitive Sports

The Young Communist League challenges church, Sunday School, Y.M.C.A., and Y.W.C.A. athletic teams to compete with them in baseball, football, bowling, shooting, swimming, tennis, dramatics, art, and music. But through these means they seek to lure our youth to study Karl Marx atheism and to make us traitors to our country.

The *Handbook for Young Communists*, dealing with competitive sports with church and Y.M.C.A. groups, says:

"These activities are carried on among the youth in order to bring them under communist leadership. . . . In this way . . . we bring out the necessity of going further than immediate demands . . . of overthrowing capitalism and setting up a Workers' and Farmers' government" (p. 19).

"The Young Communist League fights for a new order of society . . . for building a classless society" (pp. 32, 33).

The leaguers are instructed:

"Don't abandon your friends even though they still go to church on Sunday. . . . Your job is to win every young worker . . . for the league" (p. 33).

Prosperity Promised through Public Ownership

When young people just out of high school and college are concerned about securing employment, the communist promise of work for all is quite an attractive lure. On the first page of the pamphlet mentioned just above, it says:

"We young Americans live in the richest country in the world. . . . We know today that scarcity need no longer be feared. . . . The great American dream—a land of peace and plenty—can be realized."

But the only way to accomplish this, as they see it, is to bring about a revolution in this country. They say:

"This is not the America for which men who loved liberty and equality gave their lives."

All communists and socialists think that perpetual prosperity can come only through public ownership of the means of production. In *A War of Words*, by Dorothy Thompson, in *Good Housekeeping* for February, 1938, she says:

"Public ownership does not mean that the people own the wealth. That is pure illusion. . . . The state owns the wealth. . . . The state is not the people; it is a political organization. . . . Men still work for wages, and very bad wages in Soviet Russia."

In the booklet, *We Take Our Stand* (p. 8), it says:

"We hold out our hands in fellowship and brotherhood to the young people of our country. . . . Whether Protestants, Catholics, or Jews, whether Negro or White, we share a desire for 'peace on earth.'"

Then the author proceeds to tell the young people of our American churches that the Young Communist League desires this happy fellowship in order to lure us into the "People's Front," the "Farmer-Labor Party," to make revolutionists out of us.

The joint committee of "Christian Youth Building a New World," embracing more than ten million young people of numerous denominations, was formed in 1934. This committee is sanctioned, endorsed, and applauded by the Young Communist League, the Communist Party, the Daily Worker, and the leaders of Soviet Russia.

Again we say with emphasis—Youth of America, beware!

If you stand on a mountain of faith and look down, things will seem easy to you; but if you are in the valley of doubt they will look like giants. What the Church wants and what it is looking for are men and women of faith.—D. L. Moody.

A pound of worry won't pay an ounce of debt.—Italian Proverb.

Missionary Department

William H. Hockman

THE QUICKENING SPIRIT IN INDIA

B. S. Chabra, an Indian Christian evangelist, relates some experiences that reveal how the Spirit of God is striving in India today: "The Lord has been answering your prayers above all human expectations, as He has poured out His Holy Spirit in abundance at unexpected times and places. The work of the Lord is spreading, and many congregations of the Indian Church have come into an experience of new life. The simplicity of Indian life and its capacity for deep spiritual truths provides an excellent background for real revival. It is my firm conviction that India is yet to give her contribution to the cause of the gospel of Christ throughout the whole world. Especially during these last days Indian Christians have a special message for Europe and America.

A Stony Field

"I was invited to a Christian village called Martinpur, which was noted for its wickedness throughout the whole Punjab. Many so-called Christian villages are small groups that have broken away from Hinduism in some mass movement—a purely social or economic movement—and know little or nothing of vital Christianity. So wicked was this place that I was afraid even to accept the invitation when they first asked me. However, I did go for just one day; and continued for the whole week. To my amazement, in spite of its bad reputation, the whole village came out for the meetings. The night of June 14 had been announced as my last service. While I was offering the closing prayer, with the entire congregation standing, a middle-aged man standing just in front of me suddenly fell like a log of wood with a great thump. I thought he had been stung by a scorpion, so kept right on praying. Then another man fell. I thought he must have a pain in his stomach. Then a third man fell. Just as I stopped praying the first man got up. He was all atremble, and begged the whole congregation to pray for him, as he felt he was the greatest sinner. So I began to pray again; and while I was praying a huge cry went up, and many persons were thrown to the ground and began to cry in great agony. The spirit of conviction was so deep that they agonized for several hours.

Fruits Meet for Repentance

"As a result, many reconciliations took place and hundreds of souls were converted. There were some very remarkable conversions. I had to prolong my stay another fortnight to follow up the work. People started prayer meetings everywhere, in the houses, on the streets, and out in the fields. Strangely enough, the children seemed to take the lead, and came to the church and spent the whole night in prayer. Sometimes they went out into the fields at very late hours and cried out for mercy. Through the intercessory prayers of these children many parents were converted. The Lord granted them such a simple faith that they were also healed of their bodily infirmities. Many hopeless

and incurable cases were healed. Songs of praise were being sung in all quarters, and during all times of the night. Even Hindus and Mohammedans wept for their sins as they heard the singing.

"The news went abroad, and people from many villages came, many of whom were converted and healed. When I made an appeal for them to go out as witnesses, a crowd exceeding 700 responded. Can you imagine a crowd of 700 men, women and children going out to preach, walking on foot, singing the songs of Zion? Many evangelistic bands have gone out from the Punjab villages. Sixty young men came with me on a preach-



May I Look at Your Pretty Beads?
Little Johnny Stauffacher, son of Africa inland missionaries, cultivates the acquaintance of a puzzled little black neighbor.

ing tour last summer, and we marched on foot for some 250 miles. Through this preaching band a revival has broken out in several places.

What Missionaries!

"Shortly afterward I had the privilege of conducting meetings in Poona, supposed to be a very hard place. I have never seen the enemy worked up to such a pitch as I saw him in Poona. But the Lord granted us a glorious victory. The revival began quite unexpectedly one Sunday morning just at the close of the service. The Devil tried to stop it at the very beginning, and some of the modernist missionary ladies who were principals in charge of different mission schools took their girls out of the church because they were crying for their sins! As they went to their dormitory prayer rooms they began to weep there. They were also turned out from the prayer rooms. But they went into their bathrooms, and the Devil failed to run them out of there. Some of the church elders became very indignant and tried to stop our all-night prayer meeting. But the more they tried the more the people came. On Good Friday our service lasted over four hours, and a very large number had to stand all the time. People came from

miles around to attend the meeting. Just at the close the Lord again gave us a new vision of the cross and broke us all down. Recently I was there for three days and gave lectures on the book of Revelation. The people showed unusual interest, and many are now looking up, knowing that their redemption draweth nigh."

WHAT JAPAN IS DOING IN KOREA

A responsible observer (his name very obviously cannot be mentioned) gives a clear close-up picture of the deplorable present-hour situation in Korea. The Church in Korea has passed through some terrific fires of persecution. At the present hour there is a call to the whole household of faith for intercession on their behalf, that grace may be theirs to stand firm and true in this fresh attempt of the Japanese government to crush the Christian Church.

"When this present acute issue first arose our mission made a thoroughgoing investigation of Shintoism, and among other things sent a man to Japan to talk over the matter in detail with government and religious leaders. At the next mission meeting after the receipt of the report of these discussions it was voted, after full consideration, that because the cult was idolatrous and in direct violation of the first commandment, we would withdraw from educational work rather than have our Christian students take part in a heathen ceremony.

"The withdrawal has been an exceedingly difficult business, involving endless bickerings with the government. Feeling has become so intense that one member of the mission was forced to leave the country after threat of assassination, and another left from sheer physical exhaustion due to the strain of the government's grueling. The government has made repeated statements to the effect that this shrine worship was to be demanded only of schools, and would never be required of individuals, but we have never felt warranted in putting much confidence in these assurances.

Coerced by Cruelty

"During the winter a news item appeared announcing the vote of one of our northern Presbyteries approving shrine participation. When the local church people asked for an explanation of such an amazing decision we encouraged them to consider it as merely false propaganda. But when the details actually came to hand we were dazed, for it was true that the Presbytery had taken the action as reported, but under the following circumstances: The police had summoned the moderator and three or four elders, and after threats of death and confiscation of property, succeeded in getting them to agree to put through an action to approve the idolatrous ceremonies. To any who may ask how it is possible for a few men to force legislation through a large Presbytery let it be explained that the police are always on hand to prevent negative votes, and under such circumstances one or two favorable votes are all that are required to make a unanimous decision of a

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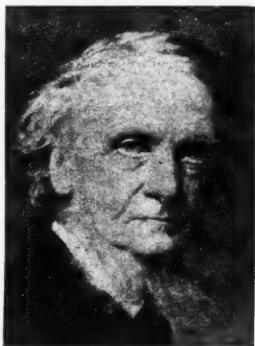
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large body! If any may think that such threats are mere bombast, it may be remarked that in this very Presbytery an elder was executed by the Japanese authorities on a trumped-up murder charge, simply because he sat in the doorway of his house and did not 'protect' a Japanese woman who was killed in a street brawl nearby. With such an experience in mind we should not be too severe on these church leaders, even though we would not condone their acts for a moment.

Putting on the Screws

"Our local men knew it was but a matter of time when they too would be demanded to take some action. In a short time the elders and pastors were called to the police office and informed that everyone was required to bow before the shrines. We rejoiced that to a man the whole group stood firm and refused to bow. All were sent home after a haranguing of about five hours. Then a different policy was adopted. Some of the pastors and elders were given

another opportunity to comply, and upon their repeated refusal were put in jail. It should be explained that Japanese jails are not like those in America. The cells are about six feet by twelve, and in this space a whole group of prisoners is confined. Some idea of these dens may be imagined when it is remarked that the sanitary equipment consists of a box of sand in the corner. A man showed me his arm and chest after a few days' incarceration, and the vermin bites were so numerous that his skin looked as though he had broken out in a rash. Bibles and spectacles were confiscated and conversation prohibited. The next day we were thankful that three pastors were released, but our hearts melted within us when the news gradually leaked out that the three had capitulated. After spending one night in the horrible place they had agreed not only to bow before shrines but also to 'explain' to the congregations that it was not inconsistent for Christians to participate in the Shinto ceremonies. Soon deacons, Sunday School teachers, and, after a while, the rank and file of the church members were being held in jail until they agreed to submit. Now the three local congregations and many out in the country have announced their compliance, although we praise God that a few faithful ones are still languishing in these filthy holes for Christ's sake.

"Announcement recently has been made that a new law is to be enforced in September, making it obligatory for all church workers to be licensed; but, of course, the first requirement for those receiving the license will be Shinto worship. What the future holds for our church and mission no one knows, but we have this confidence that God will overrule this crisis to His Glory. Does not their plight constitute an urgent challenge for united and fervent prayer on behalf of all of God's people everywhere for Korea and Japan?"

WHAT JAPAN IS DOING IN CHINA

J. Herbert Kane, of the China Inland Mission, describes the wanton destruction of the defenseless city of Fowyang by the Japanese air force:

"The thing happened with breath-taking swiftness. At ten o'clock on Tuesday morning, May 24, nine huge bombers, flying in formation and glittering in the sunlight, appeared so suddenly over the city that there was not time for the usual alarm. The terrified people ran for the primitive dugout in the city wall. Not having time to get to the cellar, I flung myself into an open four-foot hole and crouched there while the bombs fell as thick and fast as driving rain. The planes passed over the city only once and dropped all they had in one shot, so that the whole thing was over in about two minutes. The explosion of the bombs sounded for all the world like a long string of fire crackers going off several at a time, only intensified a hundredfold. Most of them were of an incendiary nature and comparatively small. But that there were also some large ones was evidenced by the huge craters in the earth, some of which were ten feet deep.

Terrible Havoc

"When I considered it safe to do so, I crawled cautiously out from my hiding place to investigate the damage. The atmosphere was surcharged with the smell of dynamite,

Moody Monthly

while the air was full of dust and smoke, so that one could not see more than a hundred yards away. The houses to the south of us were already crackling, and billows of smoke were rising skyward. Walls were wrecked, ceilings had fallen, window panes were smashed to smithereens, closed doors were blown open, and everything was covered with a carpet of dust.

"Following the example of others, I collected a few valuable things, took my bicycle and left for an out-station, thinking to return to the city when nightfall would bring release from these monsters of the air. As I walked along the city wall I could see tongues of flame leap ten and twenty feet in the air, while billows of smoke one-half mile high covered the face of the summer sun. Fowyang was on fire.

"As I passed out the west gate of the city the air alarm sounded a second time. Presently one lone plane appeared and circled over the city—apparently a scouting plane come to ascertain whether their diabolical deed had accomplished its purpose. Doubtless it returned to headquarters to announce to the world: 'Japanese planes today effectively bombed important Chinese military position!'

A Mass of Ruins

"At five o'clock the same afternoon I returned to Fowyang. Entering by the south gate I walked right up to the main street of the city. From where the fire started—just inside the south gate—right up to the north gate, there were only four shops still standing. I gasped at the extent of the destruction. I did not recognize my own city. I had passed several familiar points before I was aware of it! The debris was so high that it was impossible to ride my bicycle. The whole city was a heap of smouldering ashes. Fires were still burning in many quarters, where here and there could be seen charred corpses, evidently those who were killed by the bombs. As far as I was able to ascertain, no Christians were injured. With three-quarters of the city reduced to ashes it was not surprising to find that both our mission premises were all but completely gutted.

Rejoicing in Tribulation

"Our dear Chinese Christian friends lost everything. On the church compound everything was gone but the church itself. When the Christians learned later that the church was the only building in that whole section of the city that did not burn, they were filled with 'joy unspeakable and full of glory.' They could not have been more praiseful had it been their own homes. Later the pastor told me that as he passed out of the church compound when the city was burning he said to the Lord, 'Lord, this is Thy house; I commit it into Thy hands.'

"The following day these same nine planes returned and severely bombed the southern suburb which did not burn the day before. Now Fowyang is a city of the dead. It is interesting to note in this connection that at the time of the bombing, Fowyang had no troops, no ammunition dump, no gasoline, no anti-aircraft guns—nothing in fact, that would give the city any military significance. It was in every sense of the word an open defenseless city. And Fowyang was only one of several North Anhwei cities to be thus wiped out."

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OPENING OF THE UDUK DOOR

Glen H. Cain, deputy field director of the Sudan Interior Mission, gives the following account of the opening of a new field in the eastern Sudan, near the border of Ethiopia. The Sudan Interior Mission, having been compelled to retire from Ethiopia, is now locating a number of its workers in a new territory allocated by the British government, which offers opportunity for evangelization along the border of the land from which they have been expelled.

"It may be of interest to you to hear how God led us to begin work in Uduk this year, even though on our first visit to the tribe we felt it inadvisable to locate. After being disappointed regarding plans for opening up another district, we again turned our thoughts and prayers toward Uduk. Mr. Webb and I left the other members of our party at Doro busily occupied with the construction of their homes, while we set out to re-examine the Uduk area. That evening we reached the boundary, and camped for the night near a village by the roadside. We got the usual welcome of barking dogs, squealing pigs, and shouting men and women, the latter all being very much intoxicated by a day's drinking of home-made beer.

"We were able to make them understand that we needed water, and in a short while the women came with some. I imagine most of you would not be able to swallow such water at first attempt, as the nose detects something not quite right even before the sense of taste is exercised. One must be educated to the place where taste and smell are not considered too much, but rest in the fact that the water has been boiled and is therefore free of living germs.

Seeking Guidance of the Lord

"The next morning we traveled slowly through the tribe, asking the Lord to direct us to a suitable place for living, near a village, near water and yet distant from the dreaded mosquito swamps. It was also much desired to find a place that had other than the wretched black 'cotton' soil which becomes so sticky in the rains that one finds great difficulty in walking through it; besides, it dries in great cracks and is therefore unsuitable to carry the foundation of a house. We traveled all day with little satisfaction until we came unto the village of Chali el Fil. On our previous trip of exploration we had noted that a small hill about a mile from this village was the only suitable place we had seen for a mission station, but the difficulty was that it was so far from the village.

"We refreshed ourselves with tea and then went to find the chief. In poor Arabic we explained to him our presence and inquired whether he knew of a suitable place near the village on which we might build. Without hesitation he said, 'See yonder hill with the one big tree on it. That is a good place; it is dry in the rains, is cool because of the breeze, and away from the swamp.' We replied that we would build there but that there were no people. 'Why,' said he, 'yes there are; we are shifting our village over there, as this place is unhealthy.'

"It was an invitation, and the Lord's answer to our seeking. We lost no time in re-visiting the hill, to find already a dozen or so new homes being built. A few days later the government kindly gave permission for us to locate and build. But—we had no

funds, not one penny for Uduk. God would have to do one more miracle before we could build. And He did. Two days after permission was granted, an air mail letter from Dr. Bingham arrived from Australia conveying the glad news that a single gift from one of the Lord's servants was available, and quite sufficient to build the premises. This is the simple record of His working, and to Him be the glory."

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Let's Go Back to the Bible

(Continued from page 123)

establish: Jesus Christ is dealing with the greatest needs of men, and not with their fleeting possessions or experiences. Man is not an animal. Food enough is all the animal requires. But the beast of the field is only world-conscious, a creature of sensory responses. Man is self-conscious, and, potentially, God-conscious, and he needs more than food. He, like his Maker, is a spirit—of capacity and range and duration. He needs the very life of God, and that is exactly what Christ offers. "I am the bread of life," said He; "he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35).

A Lesson from the Automobile Boneyard

Have you ever mused on the automobile boneyard? There are the old cars, junk now. Somebody's pride a few years ago. What a thrill it was for the goggle-hidden, duster-covered passengers to come driving up to the front door in a shiny, brass-bound, noisy new car, the envy of all the neighbors! Then the style changed, there was another model; the old car was traded in. It became secondhand, and thirdhand, and here it is—its luster dimmed, its body dented, its fenders rusted, its wheels gone—just a worn-out, cast-off automobile.

So it is with human schemes for self-improvement, and so it is with some of the current religious notions, but why bother with new theories, which like all the long procession of ideas are bound to become old? This is always the position of the Bible—man is permanent, his environment and circumstances variable. Do not waste time and strength on snow men and sand houses. The Bible deals with man in relation to the realities and the eternities. Therefore, Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Two years ago, while in London for the D. L. Moody Centenary, I had the privilege of speaking one Sunday evening in the old Lyceum Theater. Their plan in this series of Sunday night mass meetings was to have some prominent layman give a five-minute testimony at each service. The speaker for this particular night was Dr. Price, a heart specialist, of Harley Street. His story was something like this: He went from a nominally Christian home to the University of Edinburgh. There some of the skeptical professors brought the pressure of their unbelief to bear upon his young life, and his inherited faith was soon dispelled.

In a paragraph or two he pictured for us his abject misery, as he floundered around and tried to find security in the guesses and surmises of textbooks and teachers. One day the idea occurred to him that there was a scientific method with which to approach his problem. If there is a God, he wanted to know it, and if Christ is the Son of God and the Saviour of men, he wanted to know that. He decided to take the four Gospels and read them through, one at a time, as detached books. The first impression he had was one of amazement that the books were so interesting, and then

one day he said, "The man presented in this Book must have been divine!"

Following this there was a realization of shortcoming in his own life, as he saw the perfection of the life of Christ, and as he went on, a deepening sense of sin and the need of a Saviour.

Then he told us quietly, with restrained but nevertheless deep emotion, of the day when bowing before Christ he received Him as Saviour and Lord.

The Bible the Word of God? Yes, indeed! Remarkable in its influence and power and vitality! Glorious in its beauty, profundity, and simplicity! The word of man? In a sense, yes, for God has used human instruments; but back and beyond them is the divine presence of the Person who was through all eternity the Word of God, and in due time became the Word Incarnate! The Bible presents Him not merely as a historic character of two millenniums back, but as a real, living person, who, having

redeemed men by the blood of His cross, now enters men to be the dynamic of their daily lives, and still dares to say, "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

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GIVING THANKS IN ALL THINGS

The apostle Paul lived continually in the spirit of thanksgiving. Praise was as natural to him as breathing. He could truly say with the psalmist, "I will bless the Lord at all times: his praise shall continually be in my mouth" (Ps. 34:1). He realized his deep indebtedness to the grace of God, and this was the secret of his grateful spirit. Grace is the source and spring of a joyful, thankful spirit.

Most of Paul's epistles begin with a note of thanksgiving. He thanks God for the faith, love, fellowship and witness of his beloved converts. He was ever on the lookout to find some cause for gratitude, and every prayer had its note of praise.

He inspired and encouraged his fellow Christians to cultivate the beautiful flower of thanksgiving in the garden of the soul. "Be ye thankful," he wrote to the Colossians, and "whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him" (Col. 3:17). The Christians at Thessalonica were exhorted to "give thanks in everything, for this is the will of God in Christ Jesus concerning you." The members of the church at Philippi were enjoined to sound the note of thanksgiving in all their supplications (Phil. 4:6).

If we realized more fully the worth of a thankful spirit, the note of praise would be more often heard on our lips. The psalmist declared, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High" (Ps. 93:1). There is nothing so conducive to good health and peace of mind and soul as gratitude. I met a very old man one day in the country who possessed such a healthy and happy countenance that I ventured to congratulate him on his healthy appearance. "Yes!" he replied with a smile, "I keep very well, thank God, for I'm always living down in Thanksgiving Street." What an ideal street to live in, and how much happier and healthier we would be if we lived permanently in the sunny and salubrious atmosphere of Thanksgiving Street.—Arthur Hedley, in *The Evangelical Christian*.

PRaise CHANGES THINGS

When we are having a hard time, what is the best way to get out of it? By sighing, or by singing? By grumbling, or by praising? It is a temptation to think that we can relieve our feelings by giving free expression to discouragement when everything is against us—or seems to be. As a matter of fact, complaining about our difficulties not only does not relieve our feelings, but it makes them worse. Paradoxical as it may seem, to sing, to praise, to give thanks when all that we can see and feel is at its worst,

has never entered. Our climate is unsurpassed, for we are equally removed from torrid heat and eternal snows. Our civilization is as advanced as the civilization of any nation on earth, and our home life is happy and beautiful beyond comparison. Nowhere in Christendom are the churches of Jesus Christ more honored than in our own beloved country.

If our God has so blessed us as a nation in the past, what are the duties of the present hour? It is our duty to perfect and perpetuate our free institutions, of which

we have a right to be proud. It is our duty to look upon all the nations of the earth with the utmost good will. What nation will wish us harm as long as we have and exhibit good will for all? It is our duty to realize that our chief enemies are not across the sea, but here in America. Against these enemies of civilization we ought to make an aggressive and holy war, a war of extermination. War against the saloon has again been declared and is being quietly waged all over the land. The gambling dens and the brothels must go also, and even now they are outlaws. Sunday desecration is another of the enemies of our civilization, and mammonism with giant hand is strangling a multitude of our people every year. Not without, but within, are the real foes of our country, and it is a part of the Devil's strategy to blind our eyes to this fact.—*The Watchman-Examiner*.

I AM THANKFUL

So much is said in disparagement of our country with its "one-third ill-clothed, ill-housed, and underfed" that we find encouragement in a prayer of thanks from a schoolboy in New York City. This boy came with his sister to this country from Germany very much as our forefathers came from Europe to escape persecution and find freedom.

"I am thankful that I have been given an opportunity to be educated in the United States of America."

"I am thankful that I live in a land where a person may sing the national anthem without having some one tell him that he may not because of his race."

"I am thankful that I live in a country governed by democracy rather than by force."

"I am thankful that I live in a land where one is not persecuted."



is the surest, safest, and swiftest way to come out of the darkness into the light. It has been truly said that "prayer changes things"; it is equally true that praise changes things.

But praise and thanksgiving must have their object, and their object must be a real and worthy one. Mere optimism without a reason for being optimistic is worse than useless—it leaves us in a fool's paradise. It is the worst of fallacies to think that if only we keep on being hopeful, and deny the reality of difficulties, these will disappear and all will be well. Denying the existence of facts never alters the facts, but it may defeat or destroy us. There is only one practical way of being hopeful—lifting our hearts in praise and thanksgiving while we live in the midst of real, not imaginary, difficulties, hardships, privations, and disasters of every sort.—*The Sunday School Times*.

THANKSGIVING DAY

Ours is a land through whose gates famine

"I am thankful that I live in a land where there are people who have real sympathy for refugees from European countries who have gone through horrible experiences.

"I am thankful that I have been given the opportunity to enjoy the many privileges that are unheard of in European countries.

"I am thankful that I live in a land where the future seems bright and hopeful, rather than dark and hopeless.

"I am thankful I am happy and free."

In spite of all the difficulties and irritations on the surface of American life, few Americans would leave this country for Russia, and millions of foreigners would enter the United States if they could.

This country is still a refuge for the oppressed and a bulwark of religious liberty in the world.—*Pageant*.

POOR YET HAPPY

United States Senator J. W. Bailey, of North Carolina, one of our strong Baptist men, in the Senate last spring while describing the post Civil War conditions in the South, said: "My father made \$600 a year and supported a wife and five children. But we weren't poor. We were just as happy folk as you ever saw. Sure, when we struck more than one match a day my mother used to scold us. Matches were mighty precious in the household. I wore my older brother's pants, and my younger brother wore mine. When we ate an apple at night we used to save the cores and put them on the mantelpiece to feed the chickens in the morning. But we got along; a happier family you never did see. It was a wholesome life. For thirty years we lived that way—like the lilies of the field and the birds of the air—just as happy."—*The Watchman-Examiner*.

THANKSGIVING DAYS

Thanksgiving Days are almost as old as religious history. References to them occur frequently in the Old Testament, especially in the days of the patriarchs, the judges and the kings. Noah built an altar and offered up sacrifices in thanksgiving over deliverance from the flood.

Queen Elizabeth and her nobles crowded St. Paul's Cathedral, London, November 24, 1588, to thank God for the defeat of the Spanish Armada. This has been called "the first official Thanksgiving offered for deliverance from an enemy ever solemnized in England."

In England a Thanksgiving Day always has been appointed to thank God for some special thing—the victories of Marlborough in 1702 and 1704, the recovery from illness of George the Third in 1789, naval victories in 1797, the recovery of the Prince of Wales in 1872, the sixtieth year of the reign of Queen Victoria in 1897, peace in South Africa in 1902, the recovery of Edward the Seventh also in 1902, and for the end of the World War in November, 1918.

In our country Thanksgiving Day originated with the Pilgrims in 1621. Gradually it became a custom to set such a day after harvest. During the American Revolution, the Continental Congress designated a Thanksgiving Day annually.

In 1817 New York state adopted Thanks-

November, 1938

giving Day as an annual observance. In 1864, President Lincoln issued a call for what sometimes mistakenly is called our first National Thanksgiving. But every year since 1864 the President of the United States has issued a call.

Some people now scoff at the religious observances of Thanksgiving Day, but such observances are dear to the great body of our people. Most of us, as the Pilgrims did in 1621, still recognize that there are vast areas beyond our control. We leave responsibility for those areas with God, and take on our shoulders what He has intrusted to us.—*Christian Observer*.

OUR COUNTRY—AND THEIRS

If all the people in the United States, in Italy, in Germany, and in Russia, should want to pack up and move by motor car tomorrow, how many could ride? This is the question asked by M. E. Tracy, author of a new book entitled *Our Country, Our People, and Theirs*. And he gives the following answer: In Italy, one out of 20; in Germany, one out of 10; in Russia, one out of 150; in the United States, *all could ride!* These figures are based upon the number of automobiles now in use, and they include buses and trucks.

To be sure, the number of automobiles in each country isn't the only sign of prosperity and comfort which their people enjoy, but it is a pretty good indication of how their inhabitants live. It is claimed that there are more jobs to be had in the countries

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with which comparisons are made, but a fairer basis would be arrived at if we knew how much these jobs pay, and what could be bought with the wages earned.

For example, in Russia, in 1936, the average monthly wage was 231 rubles, or about \$46. And the cost of the necessities of life of the kind demanded by American workers is very much higher in Russia than it is in our country, although the Russian worker doesn't see many of them. It would be interesting to study the daily menu of the average worker in each of the countries mentioned.

Some of us are having a tough time of it in the old United States just now, and there are many things that need to be done before we reach an ideal state, but take it country for country, we are way ahead of the so-called "paradise" of the workers, as found in the lands of the despots, and we are on the way to better things for even the poorest of us.—Dr. Stelzle, in *The Religious Telescope*.

MR. LAWRENCE SEES THE LIGHT

The *United States News*, foremost American business weekly, devotes an entire page in a recent issue to "Moral Rearmament."

David Lawrence, the editor asserts the only hope for America is in a spiritual awakening which will not only change the lives of its leaders, but regenerate the whole business structure of the nation. The closing paragraphs of the Lawrence editorial are as follows:

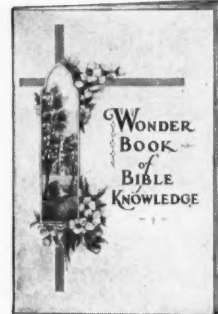
"When we speak of spiritual regeneration, we naturally think in terms of the Church, but there is also a responsibility for individual conduct in everyday life which transcends ritual or creed. It is this awakened conscience, this desire to bring into the relationships we have in industrial and professional life, a sense of awareness of the living God, which must form the basis of a changed life for the American people. Our civilization cannot survive materially unless it is redeemed spiritually."—*The Lookout*.

THE FINANCIAL SIDE OF FUTURE WARS

Men have been trying to figure the cost of future war not merely in terms of the cost of armaments, but of the general losses that will ensue. They come to the conclusion that another war on the scale of the World War would bankrupt civilization. According to their figures it would cost three times as much, and they say that the World War destroyed 350 billion dollars of civilization's store of wealth.

One reason for the increased expense of future wars will be their length. The experts point out that one of the things demonstrated in the struggle now going on in Spain and China is that defensive power has developed in greater ratio than offensive power. Under these circumstances a short war would be an impossibility between forces of anywhere near comparable strength. Japan began its assault upon China in the conviction that it would all be over in a few weeks or months at least. In equipment their superiority was outstanding, and according to all former experience they should have had little trouble in having their way. A prominent factor in the ability of the

Chinese to upset the calculations of their foes is their unsuspected fighting spirit, and another is the fact that defensive warfare is more effective than it used to be. Franco with the backing of Germany and Italy has been superior to the Loyalists in numbers and fighting equipment, but his progress has been slow in spite of that fact.



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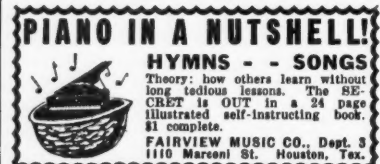
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It seems clear that in the future where opposing forces are anywhere near balanced, or even where there is considerable disparity, the struggle will go on and on until the war is decided by the economic collapse of one side or the other. A second factor that will make future wars expensive is the increased destructiveness of our fighting machinery. It is said that the effectiveness of the airplane has increased 100 fold since 1918, and it is still increasing. The possibility of airplanes establishing a blockade is being demonstrated by the ease with which Franco's planes have been sinking British merchantment. Frequent air-raids on cities and industrial districts not only destroy property, but disorganize business and industry.

Taking such facts into consideration the experts of the war and navy departments say that it is doubtful if civilization could survive another war on the scale of the World War, and they are talking purely in terms of dollars and cents.—*The United Presbyterian*.

THE PRICE OF LEADERSHIP

There is nothing magical about leadership, but there are certain penalties attached to it. Men with conscience and judgment plus courage to act and willingness to take the penalties of responsibility are the stuff out of which leaders are made.

Ninety-nine out of a hundred men are unwilling to pay the price of leadership, are unwilling to assume responsibility.

The road to leadership is not particularly comfortable. You travel it heavily laden. While the nine-to-five o'clock worker is lolling at ease, you are toiling upward in the night. Forever you are picking up packs that no one else would notice if you left them behind. Laboriously you extend your frontiers. A really big man is never a dodger.—Owen D. Young, in *American Magazine*.

HOW TO GET A JOB

A young chap was sitting on the porch reading a "Wild West" magazine. The preacher introduced himself and began chatting.

"I'm out of a job and can't get one," was the young man's plaint. His speech and attitude betrayed a hopeless pessimism.

"You've got work all around you. Why don't you get busy?" said the preacher. "See those pickets on the fence—they need straightening and paint. I'll furnish the nails and the paint. See that vacant lot across the street with all those weeds. Why don't you mow it?"

"Aw, you don't know what I mean," the lad replied. "I mean work with pay in it."

"Well, my lad, maybe the people in this town who have jobs to give, don't know you like to work or can work. If you'll get busy right here in your own neighborhood the chances are you'll have a job in a week or two."

It worked.

At first he got jobs mowing lawns. Then storekeepers who had odd jobs stopped to ask his help. Now he is employed full time.

If you're out of work the best way to advertise your ability is by keeping busy at the little tasks right around you.—*The Lookout*.

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ART ON TRIAL?

In the famous Uffizi galleries in Florence, a tourist, armed with a guidebook, went up to the curator. "Are these your masterpieces?" he asked. "I certainly don't see much in them myself." "Sir," said the curator, "*these pictures are not on their trial; it is the visitors who are on trial.*" And it is men today who are on trial in discerning or not, the new and conspicuous reality of Jesus Christ.—James Robertson Cameron, in *God, the Christlike*.

HIGHER ALTITUDES

When balloonists want to go higher they empty the bags of sand which they have taken with them for ballast. And by the same token we must throw aside the weights that hold us down if we are to soar to new heights in Christian experience. Most of us are carrying an overload of worldliness, yet wonder why we do not rise higher in spiritual things. There is a law of gravitation in the spiritual realm as well as in the physical. *If we are to rise with Christ we must set our affections on things above, and cut loose from the things of the earth.*—Otterbein Teacher.

THE UNDYING GOSPEL IN PRINT

A Christian worker in Nottingham, England, tells the following incident: "I was called to see a dying woman. I found her rejoicing in Christ, and asked her how she found the Lord. 'Read that,' she replied, handing me a torn piece of paper. I looked at it, and found that it was part of an American newspaper containing an extract from one of Spurgeon's sermons. 'Where did you find this newspaper?' I asked. She answered, 'It was wrapped around a parcel sent me from Australia.' Think of that, a sermon preached in London, conveyed to America, then to Australia, then back to England to save a soul.—Author Unknown.

A SPIRITUAL MIND FOR SPIRITUAL WORK

When Leonardo da Vinci was putting on canvas his great masterpiece which the world knows today as "The Last Supper," he became quite angry with a certain man. He lashed him with hot and bitter words and threatened the man with vengeance. But when the great painter returned to his canvas and began to paint the face of Jesus he found himself so perturbed and disquieted that he could not compose himself for the delicate work before him, and not until he had sought out the man and asked his forgiveness did he find himself in possession of that inner calm which enabled him to give to the Master's face the tender and delicate expression he so well knew it must have. *The conscientious Christian with anything like a real spiritual experience knows how true it is.*—William Edward Biederwolf, in *The Man Who Said He Would*.

WHAT "LOVING-KINDNESS" MEANS

Mother asked her six-year-old what loving-kindness meant. "Well," he said, "when I ask you for a piece of bread and butter and you give it to me, that's kindness, but *when you put jam on it, that's loving-kindness.*"—Chicago Tribune.

OBEDIENCE

James T. White has said that perhaps the most effective illustration of obedience is the reply that the mother of General Washington made at the banquet given to the allied officers after the surrender of Lord Cornwallis. A distinguished French officer asked Washington's mother how she managed to rear such a splendid son. She replied, "I taught him to obey."—S. S. World.

LONGING FOR HEAVEN

John Wesley, a classical scholar with a virile mind, gave himself fully to God and consecrated all his powers to His service. Though possessed of a scholar's love for books, he spent most of his life in the saddle and in the active duties of a most strenuous life. With a passionate love for art, especially for music and architecture, he turned away from their charms to blow the gospel trumpet with all his might. With a more than ordinary longing for the sweets and comforts of human love, he rose above disappointments which would have crushed ordinary men, forgot his "inly-bleeding heart" (his own expression), and gave himself unreservedly to the work of binding up the broken-hearted. Visiting the beautiful grounds of an English nobleman, he said, "*I, too, have a relish for these things; but there is another world.*"—Sunday School Times.

DOING THINGS WORTH-WHILE

If Saul had honored the Lord, Jonathan might have succeeded him as king. But Jonathan did not allow resentment, or jealousy, or ambition to deprive him of a soul-satisfying friendship.

When Elihu Root was invited to become Secretary of State under President Theodore Roosevelt an intimate friend wrote him and said: "Why not wait three years and get the substance instead of being the shadow now?"

Mr. Root's reply was significant. "I have always thought," he wrote, "that the opportunity to do something worth-while is the substance and trying to get something is the shadow."

How hard it is for some of us to grasp that truth! *We are so afraid we shall not get all that is coming to us in this world, so determined to look out for number one regardless of the consequences to numbers two and three and four.*—Forward.

PREPARATION FOR ETERNITY

Recently the writer's father slipped suddenly away into the better world. It happened on a Monday as he was working with his flowers. On Sunday morning he was not feeling well, but insisted on going to his Sunday School and church. To a daughter he remarked: "One of these Sundays is going to be my last in this world, and I want to be in church that Sunday." By a strange coincidence the writer of this column had just mimeographed his communion letter to his parishioners, and, without knowing of his father's remark, had included this quotation: "*It is a poor preparation for one's first Sunday in eternity to have misspent one's last Sunday on earth.*"—Paul E. Holdcraft, in *Otterbein Teacher*.

"THE KING'S MOWINGS"

In Amos 7:1 the prophet refers to "the shooting up of the latter growth" which came after "the king's mowings."

It is of interest to discover that "the king's mowings" were that proportion of hay or other herbage which was received as tribute by the king of Israel, being used by him for the feeding of the royal horses. A similar thought is found in I Samuel 8:15, where Samuel reminds the people that if they persisted in demanding a king, he would take for himself a tenth part of their seed and of the produce of their vineyards.

A parallel in more modern times to "the king's mowings" may be found in the Scottish system of "tiend" or tithe, under which each clergyman had the right to the tenth sheaf of grain in every field in his parish as payment for his ministrations. The system of "tiends" still obtains in many parishes, though now the payment is in money, not literally in grain.—Maritime Baptist.

UNSELFISHNESS

Frank Higgins had many opportunities to become rich. In his travels through the unmarked forests he had learned the woods as few others knew them. The government had thrown open to settlement thousands of rich homesteads, and timber claims were to be had for the taking. But Higgins never filed a claim, although he knew where the best homesteads were to be found, for he was interested in men, not money.

A wealthy logger felt that if Higgins could be secured in a partnership he could vastly increase his fortune, through Higgins' ability to handle the working men. He proposed to take him into the company on very liberal terms. Higgins was to invest himself against the logger's capital. The terms were so generous that few men would have rejected them, but Higgins was not even tempted. He said: "*If I am to do my duty, I will have to continue the fight for God and man, not for myself and my pocket-book.*" And so he remained the sky pilot.—Trail Blazer.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

THE YEAR OF 360 DAYS

G. A. S., Hillsdale, N.J.

Question: Where do we find authority for computing the Jewish prophetic year of 360 days?

Answer: The Jewish year was commonly solar; but lunar months were also in use, each commencing with the new moon. In addition there were prophetic years designated by "time, times, and half a time," equaling three and one-half years (Dan. 7:25; 11:7). Again we have the "time, times, and half a time" of Revelation 12:14 as covering the period of forty-two months (Rev. 11:2 and 13:5), and also the 1,260 days of Revelation 11:3 and 12:6. If forty-two months equal 1,260 days, each month contains thirty days each, and twelve months would have 360 days. *Peloubet's Dictionary of the Bible* contains the following: "A year of 360 days appears to have been in use in Noah's time."

ARMAGEDDON AND ANTICHRIST

J. M. R., Baltimore, Md.

Questions: (1) What is the battle of Armageddon? Where fought? By whom? When? (2) Could the Antichrist be someone high in political circles today?

Answers: (1) The final battle of the present age; to be fought near the Mount of Mageddo, probably in the plain of Esdraelon, located in the northwestern part of Palestine. All the kings of the world will combine to fight the battle of the great day of God Almighty (Rev. 16:13, 14). The heavenly and the earthly participants of the battle, and the results of it may be found in Revelation 19:14-21. (2) The Antichrist may be upon the earth at the present time, but if so, he has not yet been revealed.

II PETER 3:8

C. M. L., Bradford, Ill.

Question: Kindly make clear to me the meaning of "one day is with the Lord as a thousand years, and a thousand years as one day."

Answer: This text is sometimes wrongly used to blot out the literal one thousand years of Revelation 20. The context in II Peter shows that his language is highly figurative. He has just appealed to a willful ignorance upon the part of scoffers concerning the promised return of our Lord, because it has been so long delayed (II Pet. 3:4). They also were willfully ignorant concerning other world events of both past and future (vv. 5-7). At this point the apostle states a fundamental principle, namely, that time is of little moment with God. Because of His eternity, one day to Him is as a thousand years and a thousand years as a single day. Cognizance of this fact will keep us from regarding Him as slack concerning His

promises (v. 9). The psalmist suggested this same truth when he said, "For a thousand years in thy sight are as but yesterday when it is past" (Ps. 90:4).

THE SIZE OF NINEVEH

C.P.D., Lincoln, Neb.

Questions: (1) How is it that some speak of Nineveh as a city of between 500,000 and 600,000 people, in view of the Bible statement that it contained only "six score thousand"? (2) What is meant by the statement that "Nineveh was an exceeding great city of three days journey"?

Answers: (1) The record does not state that the city contained only "six score thousand," but that it contained that many who were unable to "discern between their right hand and their left hand" (Jonah 4:11), that is, infants and very young children. Upon this basis the full number might well be that given above. (2) The physical size of the city as being "three days journey" probably refers to the measurements of the walls, for the city was about sixty miles in circumference. In Jonah 3:4 we read that Jonah "began to enter the city a day's journey"—a somewhat indefinite statement; but preaching as he went he came out upon the east side of the city while the sun was still high and hot (4:5, 6).

THE COMFORTING ROD AND STAFF

M.D., Chicago, Ill.

Question: What is the meaning of the Shepherd's rod and the staff giving comfort (Ps. 23:4)?

Answer: In the extremest experience of life, even death itself, the child of God need not fear: (1) Because of the presence of God, and (2) because of His rod and staff. As for the rod, several Hebrew words are thus translated. One of the first uses of the word used in this psalm is found in Leviticus 27:32. The sense here is that of numbering. As the shepherd caused his flock to pass under the rod, so the Lord counts His own and is even able to call them all by name. Concerning Solomon, God said to David, "If he commit iniquity I will chasten him with the rod of men," but prefacing this statement is, "I will be his father, and he shall be my son" (II Sam. 7:14). According to Hebrews 12:7-9, chastening is proof that we are the sons of God. When used by God in behalf of His people, His rod is comforting even when it chastises. The Hebrew word for "staff" in Psalm 23:4 means support, sustenance, or concretely, a walking stick. Such was the staff of Elisha which his servant used in connection with the healing of the son of the Shunammite woman, although it required the prophet himself to raise him from the dead (II Kings 4:29-31). One other word of comfort comes from Zechariah. Portraying the future blessedness of Jerusalem: Thus saith the Lord of hosts, "There shall old men and old women sit in the streets of Jerusalem, every man with his staff

in his hand for multitude of days" (8:4, R.V.). If such help and comfort can be given by a staff of wood, what comfort may any one of God's children now have who realizes that God Himself is his staff!

OUR ESTIMATE OF FICTION

H.W.H., Tampa, Fla.

Question: What is your estimate of the excessive reading of fiction?

Answer: Works of fiction are of various kinds and values. The works of Dickens and of Sir Walter Scott have accomplished good. Some books of fiction of the present may be stimulating and wholesome, but much of it undoubtedly is vile and vicious in its influence. Since much of modern fiction appeals to the baser passions, godly parents should carefully select what their children read. Since many books of fiction are largely for pastime reading or entertainment, they may be likened to the deserts we eat after a full meal. They please palate, but are not always acceptable to the stomach. Presenting perverted ideals and low standards of life, books of fiction too often unfit one for real life. If so, they are not meat, but poison. The occasional reading of a wholesome novel may be a pleasant diversion, but the constant reading of fiction, however good, makes a poor diet. The Bible contains the best examples of good literature, but has no fiction. It is the most wholesome as well as the most widely read book in all the world. Saved young people as well as saved adults find in the Bible that which is real meat. It satisfies.

FANATICAL LITERALNESS

G. S., Beloit, Wis.

W. H., Bensenville, Ill.

Question: According to the papers, a woman in California recently gouged out her right eye with a pair of scissors and hacked off her right hand with a chopping axe, in obedience to Matthew 18:8, 9. Do these verses teach such an extreme literalism?

Answer: The same admonition occurs in Matthew 5:29, 30. This is sharp language and reveals how Jesus regarded the offense of sin in the members of our bodies. However, since these members are merely the instruments of sin, their dismemberment would not cure the inclination to sin. Sin is of the heart, and unless the source of sin be purified, sin will manifest itself in some other member of the body than the eye and the

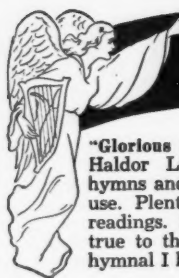
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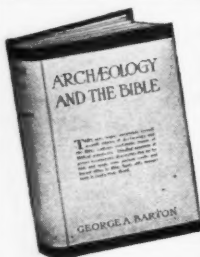
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hand. Surely these verses do not teach such an extreme literalness. The positive truth is that "if thine eye be single, thy whole body shall be full of light." The apostle Paul says, that as once we yielded our members as servants to uncleanness and iniquity, so now, as those who are alive from the dead, we are to yield our members as servants unto holiness (Rom. 6:19). How could we do this if we should literally gouge out our eyes and cut off our hands and feet? Rather, by the grace of God, we are to put them to holy uses.

ORIGIN OF THE APOSTLES' CREED

C. M., Kansas City, Mo.

Question: What was the origin of the Apostles' Creed?

Answer: It did not originate with the apostles themselves. It is based upon a "short statement of the chief truths of the gospel which candidates for baptism repeated as their confession of faith." The earliest form of this creed was the "Rule of Faith," dating from the second century and representing the traditional teaching of the Church. It is much the same as the present Apostles' Creed, which contains several additional phrases, such as, "Maker of heaven and earth," "He descended into hell," "the communion of saints," and the addition of "catholic" to the phrase "the holy church."

PROTECTION IN CITIES OF REFUGE

E. C., Olyphant, Pa.

Question: Would you kindly explain several matters about the cities of refuge (Josh. 20:1-9; Num. 35:24, 25)? What "congregation" is referred to? What was the status of the slayer after the death of the high priest? Is there any connection with Hebrews 7:25?

Answer: The congregation referred to was evidently the one in the slayer's own city. If adjudged guilty of intentional manslaughter he was delivered to the avenger; but if innocent, he was returned to the city of refuge, where he remained until the death of the high priest. The only similarity to the passage in Hebrews is that if we consider God our refuge, we must come to Him through Jesus Christ, our great High Priest, who is able to save and to keep us saved forever; but the contrast is the more significant. In the case of the manslayer, only those innocent of intentional murder could be protected in the city of refuge, while the vilest sinner may come to God and have his sins instantly and forever cleansed, because Jesus Christ died in His stead. Our refuge is sure and eternal.

COMMUNISM

R. H., Carroll, Iowa

Question: What is communism?

Answer: Communism has been defined as "a system of social organization in which all goods are held in common." In recent years communism has come to signify a political form of government in which, theoretically, all share alike. Practically a communist state is a totalitarian state which controls all agents and agencies. The welfare of the people is merged into the welfare of

Moody Monthly

the state, which is supposed to govern for the welfare of all. No open opposition to the state is brooked, for the communistic state is supreme. Its government is absolute. Theoretically, and sometimes practically, communism is against capitalism and the private ownership of property. Everything belongs to the state, both property and citizens. Public ownership does not mean, however, that the people own the wealth. The state owns the wealth. The state is not the people. It is a political organization. Men still work for wages, and very bad ones, in communistic Russia. A totalitarian communism abolishes freedom of the press, free speech, and personal initiative. The state is everything, and if the state itself is atheistic, it also abolishes religious freedom.

OLDEST WRITTEN LANGUAGE

W. F. M., Chicago, Ill.

Question: What is the oldest known written language?

Answer: Opinions of the scholars differ. Some have held it to be the hieroglyphics of the Egyptians, while others claim that the most recent excavations in ancient Babylonia and the decipherments of the languages prove that the Sumarians produced the first written language. The recent revision and enlargement of *Babylonian Life and History*, by Sir E. A. Wallis Budge, K.T., claims that among the things to which the world is indebted to the Babylonians and Chaldeans, the greatest of all was the art of writing. According to this learned authority the Akkadians, i.e., Semitic Babylonians, borrowed the art of writing from the Sumarians and transmitted it to the other nations of western Asia. The earliest form was pictorial, from which we surmise came the hieroglyphics of the Egyptians; but it is not impossible that the Egyptian hieroglyphics may have had an independent source. The pictorial form of the Sumarian language early assumed a conventional wedge-shaped form, commonly called cuneiform. The oldest known Sumarian documents belong, according to some, to the fourth millennium B.C., or according to others to the fifth millennium.

MEETING CHURCH CRISES

M. J. H., Frankfort, Ill.

Question: Our church is seriously divided; in fact is facing a split. What do you advise?

Answer: The first thing is to discover the real cause. I gather from your letter that it has grown out of a question of enforced discipline, some approving and others disapproving. Also that there is modernism in the church, and that this has entered into the problem. Of course church officials have Bible authority for exercising discipline, even to the extreme act of excommunication. Temporary suspension might possibly be tried first. Divisions and differences seldom are settled by accusations and arguments. No doubt you are aware of apostasy that is in many of our pulpits. In that case the people are less to blame for not knowing and believing their Bibles. Probably the greatest need in our pulpits is more Bible preaching, but not having been so instructed in our theological seminaries the preachers are not

wholly to blame. Therefore "preach the word" in love, but also with authority. For the time being it may be well to postpone action against "offenders." If possible get the people to do as little talking as possible. Emphasize the duty of loving one another. Especially get your officials together for prayer. Possibly some of them need to confess their faults one to another. As pastor,

do not feel that it is important for you to do much. Most of all rely upon prayer, and let the Holy Spirit do His work.

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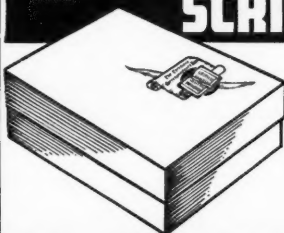
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November 13

THE SACREDNESS OF HUMAN LIFE

Exodus 20:13; Matthew 5:21-26, 38-42

Golden Text: Thou shalt not kill.—Exodus 20:13. Whosoever hateth his brother is a murderer.—I John 3:15.

The sanctity of human life finds its foundation in the fact that God created man in His own likeness and image. Because that is true, no man has any right to take the life of another for any cause except at the direct command of God. Only by the orderly process of law for the protection of society and in accordance with the Word of God may there be any such action by man toward man. Both of these truths are declared in Scripture in God's covenant with Noah (Gen. 9:5, 6), which was made possibly a thousand years before the Ten Commandments were given to Moses. The declaration of the sacredness of human life given in the Decalogue is therefore a statement of a fundamental law of human relationship.

Life is held rather cheaply in our day. Nations count their boys and girls as only so much "war material." Life is destroyed on the highway, in the shop, or in the home. Let us declare again the solemn command of God, "Thou shalt not kill."

I. The Prohibition of Murder (Exod. 20:13).

The word "kill" in this commandment is one which means a violent and unauthorized taking of life, and is therefore more properly translated "murder." Not all killing is murder. A man may kill another entirely accidentally, or he may be the duly constituted legal officer carrying out the law of the land in taking the life of one who has forfeited his right to live because he has slain another. There is also the right of self-defense, be it individual or collective. But these are the only exceptions; let us not attempt to justify any other.

Murder is too prevalent in our land. In 1936 there were 13,242 outright killings—a murder every forty minutes. The head of the United States Secret Service estimates that there are 200,000 persons at large in our land who "have murder in their hearts and who will take human life before they die." One million in the United States are murderers, will be murderers or will be murdered. Also in 1936 there were 37,800 deaths in automobile accidents. Some of these were by unavoidable accidents, but many were really murder because the one responsible drove with defective brakes, dangerous tires, or while he was intoxicated. Add to these the deaths in industry caused by failure to provide proper safeguards or healthy working conditions, and by the exploitation of child labor, and we say again, that we should cry aloud, "Thou shalt do no murder."

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II. The Cause of Murder (Matt. 5:21, 22).

The Sermon on the Mount, from which the rest of our lessons is taken, while it "describes the character of the citizens of the earthly kingdom which the Messiah came to set up," and "assumes a class of people already saved, regenerated, and in fellowship with their King" (James M. Gray), does provide fundamental principles for the guidance of the Christian.

In this matter of murder, Jesus cuts right through the outward aspects of the matter and points out that an angry hatred in the heart is the root of all murder. If we hate, we have murder in our hearts. Circumstances may hinder its fulfillment, but the danger is always there until we remove the cause. Just being angry—calling our brother "Raca" (the modern equivalent of which is "nobody there"), and calling him "thou fool," which classifies him as "morally worthless"—these are the three dreadful downward steps to murder. And they begin in anger. May God help those of us who have strong feelings that we may not yield them to the Devil in such anger against our brother!

III. The Prevention of Murder (Matt. 5:23-26, 38-42).

Prevention with God means more than putting up a barrier to keep us from killing. He deals with the heart, and thus puts the whole life right. It is not even a question of how we may feel against our brother. If he has aught against us we are to do all we can to win him. He may be unreasonable, grasping, and unfair. However, the spirit that will win him is not that of retaliation or sullen submission to the inevitable, but rather a free and willing going even beyond what is required.

The full interpretation of this passage is not possible in our limited space. It is clear from other scriptures that it does not mean that wicked and unscrupulous men are to be permitted to defraud and destroy God's people. At the same time, we must not explain away the heart of our Lord's interpretation of this great commandment. Let us seek His grace that we may, like Him, silence by our loving deeds and words even the bitter gainsayers of the gospel.

November 20

THE SACREDNESS OF THE HOME

Exodus 20:14; Matthew 5:27, 28;

Mark 10:2-16

Golden Text: Keep thyself pure.—I Timothy 5:22.

The importance of the home as the divinely appointed center of all human life has always made it a special target of Satan. That onslaught of the power of hell is apparently redoubled in our day. Books, plays, movies, magazines, all contribute their filthy efforts to break down all sense of moral responsibility. Sex is magnified, and not in any useful or normal sense, but rather for

the stimulating of unholy desires and purposes, the breaking down of Christian standards of living, and the ultimate prostitution of the most sacred of all human relationships to a level of which animals might well be ashamed.

The lesson of today should be taught with care and tact, but also with a holy boldness and a plainness that will make it effective for God and for our homes. We begin with a word which is little spoken, while far too often the sin for which it stands is practiced and tolerated.

I. Adultery—a Grievous Sin (Exod. 20:14; Matt. 5:27, 28).

First, let us note that any violation of the divine plan for the marriage of one man and one woman, in loving communion for the founding and maintenance of the home, is a direct violation of the law of God. It is also a violation of the law of man. It brings serious results in the destruction of the home, and in the ruin of individual life—physical, moral, and spiritual.

The words of Jesus broaden the interpretation of the commandment to cover all sexual impurity in thought, word, or deed. While we recognize that the outward act of immorality carries with it consequences both in the life of the individual and those with and against whom he sins, which do not follow upon the thought of evil without the act, yet it is true that essentially he is guilty who had it in his heart to do the wicked thing even though a sense of prudence or circumstances hinders its execution. We need clean hearts and minds if there are to be clean lives.

II. Marriage—a Divine Institution (Mark 10:6-8).

As the proper background for a discussion of divorce our Lord makes clear that marriage was ordained of God, and that it involves a holy union of two individuals which makes them one. All those who look forward to marriage should realize that it is not a casual thing, or a merely temporary legal contract. It is a union for life—be it for better or worse, in sickness or health, in prosperity or adversity. All who are married should therefore highly regard their sacred vows.

III. Divorce—Limited and Remarriage Forbidden (Mark 10:2-4, 10-12).

This passage, and other scriptures, teach that divorce is not permitted except on the ground of adultery (Matt. 5:32), and that any remarriage involves the parties in the guilt of adultery. Aware as we are of the laxness of some branches of the Church in such matters, and the almost entire lack of standards in the world, we cannot but present the plain teachings of our Lord and urge every reader to follow the commandment of God's Word.

There can be no question that divorce is

Moody Monthly

a major evil in our day. The writer has been astonished to find one family after another in his own respectable residential neighborhood where the children bear one name and their mothers another, or there are two "sets" of children in one family with different surnames because of divorce and remarriage. In some cases he knows of the fathers of children coming to see their offspring at the home of the second husband. What utter confusion such situations must create in the minds and hearts of the boys and girls!

IV. Children—the Gift of God to the Home (Mark 10:13-16).

How relieved we are to leave the consideration of such sordid, even though vitally important, matters as moral impurity and divorce, and turn to the beautiful picture of Christ blessing the little children. It would appear that Jesus desired to turn the thought of His hearers from the negative "thou shalt not" to the positive solution of the home problem.

Children make the home. They are God's benediction upon the marriage of man and woman. Sad and disillusioned will be the man and women who make themselves childless, hoping thus for more comfort and pleasure. The road to happiness does not go that way. The soft and tender baby hand has led many a couple to full happiness, and the joy of watching our children grow into manhood and womanhood cannot be evaluated in the mint of gold or earthly pleasures.

November 27

HONESTY IN ALL THINGS

Exodus 20:15; Matthew 19:1-10, 45, 46
Golden Text: Thou shalt not steal.—Exodus 20:15.

Honesty in all things would seem to be what one should have a right to expect without question. As a matter of fact, dishonesty has become so common wherever man is found that people look on the person who is strictly honest as a peculiar individual. Try reporting an undercharge (everyone complains about an overcharge) or returning excess change, and you will see how unexpected honesty really is today. Under such circumstances the Christian needs to be vigilant lest he also accommodate his own ideas of honesty and begin to justify little evasions rather than being absolutely upright.

I. Honesty Respects Property Rights (Exod. 20:15).

The very commandment against stealing implies that men have a right to that which they have made, earned, or saved. If no one had property rights there could be no stealing. Some of our modernisms reason along that line, but their reasoning is clearly not biblical or Christian.

"Thou shalt not steal" forbids every kind of theft. It includes robbery, burglary, safe-cracking, housebreaking; but it covers far more than those obvious wrongs. It refers to such things as loafing on one's job, "borrowing" money from the cash drawer, taking goods from the stock with which one is working, stealing another man's sermon and preaching it as one's own, "lifting" material out of another man's book without credit, contracting debts which one can never pay,

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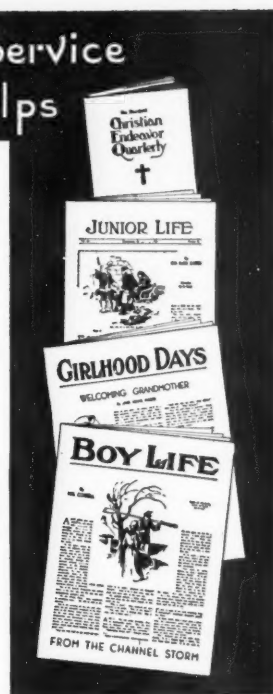
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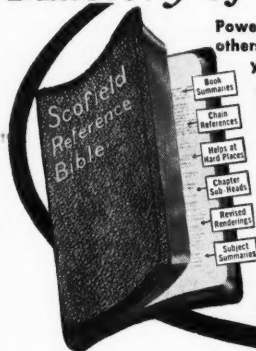
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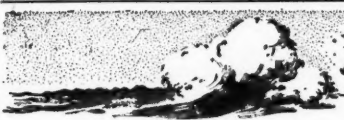
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using false weights and measures, adulterating food or other material, "watering" milk for sale, selling worthless stock, dodging taxes or lying to the tax assessor, using a slug instead of a nickel in the telephone to escape proper payment—and so on and on, almost without limit.

It really means something to be honest, and it is a great testimony to the unregenerate world.

II. Honesty Restores Stolen Goods (Luke 19:1-10).

The story of the conversion of the despised Jewish tax collector Zacchaeus has many interesting features, but for our lesson we stress but one, namely, that the reality of his conversion was demonstrated by his honesty in restoring that which he had obtained unjustly, and that in fourfold measure.

Insofar as it is possible to do so, the honest person will make right any known injustice. To be right with God must mean that we are to be right with men. The testimony of many Christians could be presented to show that they have only entered upon real peace and usefulness as they have made consistent effort to right every wrong, to pay every debt. Often such actions open opportunities for Christian testimony and point others to the redemption in Christ, which makes a man live right as well as talk right.

III. Honesty Resents Crookedness (Luke 19:45, 46).

In sharp contrast to the prompt restitution by Zacchaeus, the converted publican, was the stubborn disobedience and dishonesty of the priests in the temple. Jesus had already cleansed the temple of the traffic in money-changing and the sale of animals for sacrifice practiced there (see John 2:13-17). On that occasion He rebuked them because they made His Father's house "a house of merchandise." Had they known the change of heart of a converted Zacchaeus they would have heeded his admonition. But they did not believe in Christ and went on with their ungodly desecration of the temple area until it became "a den of thieves" (v. 46). The Lesson Commentary of the United Lutheran Church makes an unusually apt application of the truth to "the goings on in our own churches" in the following paragraph. Read it, ponder it, pray about it, then act, if it describes your church.

"Is a church honest when it assumes obligations that it cannot meet, and is then forced to use all sorts of questionable means to raise money for the benefit of the church? Is a church honest when it turns a building consecrated to the worship of God into a restaurant or a theatre, regardless of whether it is done to make money for the church, or to attract people who are more interested in eating and drinking or playing than in the preaching of the Word and the worship of God? Is a church honest that turns its pulpit into a lecture platform for the discussion of current events or the review of popular books or plays, while the world is destroying itself because it does not know the time of its visitation? The answer . . . is that the church is dishonest that permits any such things, because it robs God of the honor and glory due to Him, and it robs people of their chance of salvation by giving them stones when they need the bread of life."

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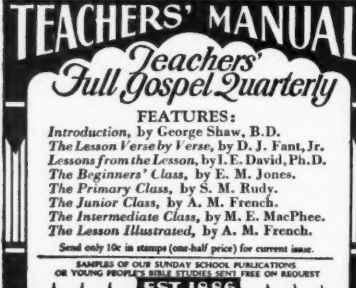
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THE SIN OF LYING

Exodus 20:16; John 8:42-47;
Ephesians 4:25

Golden Text: Behold, thou desirest truth in the inward parts.—Psalm 51:6.

"God is truth. The word truth describes the very nature of God. Lying, therefore, reveals a character opposite from God. Satan is a liar. He was a liar from the beginning, and is spiritually the father of all liars. A lie does not necessarily have to be an untruth. A statement of a truth may be a lie if its purpose is to deceive. A half truth may be the worst kind of a lie. Satan's lies . . . are usually mixed with truth." Consider "modernism, which has enough truth in it to make it accepted by thousands of people, but sufficient error to deprive it of any power to save souls" (L. D. Higley).

I. Forbidden to Lie (Exod. 20:16).

This commandment specifically forbids perjury, which is one of the worst forms of lying, because it may result in the forfeiture of the very life of a fellow being. It is obvious, however, that it includes all forms of lying, whether in business, in social contacts, in the home, or in the church. We might do well to consider what the Bible has to say about whisperers, talebearers, back-biters, and others (see Lev. 19:6; II Cor. 12:20). A man's reputation may be as easily ruined by a whispered lie over the back fence or the luncheon table as by formal perjury in the courtroom. "Thou shalt not bear false witness" at any time, anywhere, or in any way.

II. Fountain of Lies (Matt. 15:19, 20).

Our constant concern for the body that it may be healthy, clean, and well groomed is commendable up to the point where it becomes an attempt to "glorify" the flesh. But after all, the body is not the most important thing. The heart is what makes a man (read Matt. 15:7-11). But what comes out of man's unregenerate heart? What a horrible catalogue we read in verse 19! It is not what a man eats or what he wears that makes him, but what is in his heart. How foolish then to hope to redeem humanity by improving housing, having better schools and bigger playgrounds. All these are desirable, but the one thing needful is that man's heart be washed in the blood of the Lord Jesus Christ, that he be born again.

III. Father of Lies (John 8:42-47).

Liars had better consider their "family tree" and see how they like their spiritual father. He is lustful, murderous, and there is no truth in him (v. 44). If you belong to that family would you not like to change families and be born into God's family through the Lord Jesus Christ?

As we have already suggested, the prize lie of Satan is modern religious liberalism. We quote again from Mr. Higley: "The first lie was told by Satan and it brought about the fall of the human race. The last lie . . . by Satan is being told even now . . . in the form of modernism, that makes the Church impotent even to save its own people." Let us have no part in putting forward this falsehood either by word or deed.

Note that in verses 45-47 Jesus challenges

His enemies to convict Him of sin or of falsehood. No one has ever been able to meet that challenge. Even those who deny His Godhood and Saviourhood speak swelling words of commendation of His pure life and exalted moral teaching. If then He told the truth about other things, surely He spoke the truth about Himself. The claims He made for Himself as the Son of God and the Saviour of the world are plain and unmistakable. If we deny them we either make Jesus a liar, or we lie ourselves, and it is obvious that the latter is the case.

IV. Forsaking of Lies (Eph. 4:25).

"Wherefore" refers us back to the preceding verses where we are told how, as Christians, we have put off the life of the "old man" (v. 22) and put on the "new man"; therefore we are to live in true holiness. But evidently the Ephesian Christians still fell into their old heathen habits of lying. Would that the tendency had died out with the early Church, but as a matter of fact, it seems to have become aggravated as the years have come and gone.

Being in Christ—members of His body and thus united to one another in Him—should make us scrupulously truthful toward all men. Let us—which means you and me—scrutinize every relationship of life and be sure that we have not by word, act, or inference told lies. Think carefully of your family life, your church life, your community life. Deal with such practical things as grocery bills, taxes, tendencies to gossip. We preachers need to consider our sermons. Are they true to God's Word? Are they honestly prepared? Do we "stretch" our illustrations to make them effective? Surely all of us who bear the name of Christ must put away every form of falsehood.

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WHAT IS A CHRISTIAN?

1. A Child in Relationship (Rom. 8:16, 17).
2. A Disciple in Knowledge (John 8:31, 32).
3. A Friend in Communion (John 15:15).
4. A Soldier in Conflict (II Tim. 2:3).
5. A Pilgrim in Progress (Heb. 11:13).
6. A Light in Influence (Matt. 5:14).—G. D. Lemphers.

BIBLE READING ON THANKSGIVING AND PRAISE

1. Things to be Thankful for: I Thess. 5:18; Isa. 48:20; Ps. 28:7; Luke 15:24; I Pet. 4:12, 13; Dan. 6:22; I Tim. 1:12; Col. 1:12.
2. The Ground of Thanksgiving: I Cor. 15:57; Gal. 6:14.
3. The Profit of Thanksgiving: Ps. 92:1; I Tim. 4:5; Ps. 119:54; Luke 17:18, 19; Acts 16:25, 26.
4. The Fellowship of Praise: Luke 19:37, 38; Rev. 7:11, 12.—Harry Moorehouse.

PRAYER WITH THANKSGIVING

Be careful for nothing; but in everything by prayer and supplication, with thanksgiving let your requests be made known unto God.—Philippians 4:8.

1. *Thanksgiving a great part of prayer.* Praise is greater than petition, purer, nobler. Paul teaches this duty of thanksgiving by example as well as precept.

2. *Thanksgiving a condition of blessing.* God's gifts to us are often dependent on our appreciation. A thing unvalued cannot be wisely bestowed. We err when we receive blessings as a matter of course.

3. *Thanksgiving quickens faith.* The past is the pledge of the future. If we remember God's benefits, and give thanks, we shall anticipate future good.

4. *Thanksgiving should be specific.*—Author Unknown.

BENEFITS AND BLESSINGS FOR BELIEVERS IN PSALM 103

Our Every Need Met

1. "Who Forgiveth" (v. 3), Our First Need.
2. "Who Healeth" (v. 3), Our Physical Need.
3. "Who Redeemeth" (v. 4), Our Soul's Need.
4. "Who Crowneth" (v. 4), Our Daily Need.
5. "Who Satisfieth" (v. 5), Our Longing Need.
6. "Who Pitieth" (v. 14), Our Constant Need.
7. "Who Knoweth" (v. 14), Our Bodily Need.
8. "Who Remembereth" (v. 14), Our Recurring Need.
9. "Who Ruleth" (v. 19), Our Stay and Comfort in Every Time of Need.—J. M.

CHRIST TO THE BELIEVER

Philippians 1-4

1. Christ our Life—for me to live (1:21).
2. Christ our Pattern—for me to learn (2:5).
3. Christ our Prize—for me to win (3:8).
4. Christ our Supply—for me to lean (4:19).—C. G. Crusper, in *Philippine Evangelist*.

PETER: DISCIPLE AND APOSTLE

1. The Fisherman-follower (Mark 1:14-18, 29-31).
 2. The Faltering (Mark 14:22-37).
 3. The Forward (Mark 9:2-10; II Pet. 1:16-18).
 4. The False, the Faithless (Mark 14:53, 54, 66-71; Luke 22:61, 62).
 5. The Forgiven (John 20:1-10; 21:15-17).
 6. The Spirit-filled (Acts 2:12-14, 32-41).
 7. The Fruitful (Acts 3:1-4:31).
 8. The Fearless (Acts 5:27-35, 38-42).
 9. The Far-seeing (Acts 10:11).
 10. The Free (Acts 12:1-17).
 11. The Faithful (I Pet. 2:11-17; 4:1-5).
- F. B. W.

DWELLING AND INDWELT

Abide in me and I in you.—John 15:4

I. What It Implies.

1. Obedience to God (I John 3:24).
2. Love to man (I John 4:12).
3. Example to the world (I John 2:6; see Eph. 4:1-17).
4. Compassion for the needy (I John 3:17).

II. What It Does.

1. Gives power in prayer (John 15:7).
2. Insures fruitful service (John 15:5).
3. Brings gladness of soul (John 15:11).
4. Yields assurance of position (I John 3:24; 4:13).
5. Secures final triumph (I John 2:28).

III. Old Testament Testimony.

1. Our home (Ps. 90:1).
2. Our refuge (Ps. 91:1).
3. Our protection (Ps. 91:9-11; see Acts 17:28).—*The Christian*.

STATEMENT OF SHAKESPEARE'S BELIEF

(From his last will and testament)

"I, William Shakespeare, of Stratford-upon-Avon, in the county of Warwick, gentleman in perfect health and memory, God be praised, do make and ordain this my last will and testament in manner and form following, that is to say, first, I commend my soul into the hands of God, my Creator, hoping and assuredly believing, through the only merits of Jesus Christ, my Saviour, to be made partaker of life everlasting, and my body to the earth whereof it is made."

"GOD IS MY DEFENSE"

Psalms 59:9

1. When the enemy comes in like a flood (Isa. 59:19).
2. When man does his worst (Heb. 13:6).
3. When fear comes in (Ps. 27:1).
4. When I need protection (Ps. 125:2).
5. When I need salvation (Ps. 62:1, 2).
6. When I need strength (Ps. 89:17, 18).
7. When I need shelter (Ps. 94:22).
8. Therefore will I sing (Ps. 59:17).—Donald W. Wood.

THE THREE "R'S"

Introduction: In our public schools the scholars were supposed to learn the three R's—reading, 'riting, and 'rithmetic; so the Christian now learns these three R's in God's school:

1. He Restores (Ps. 23:3).
 2. He Renews (II Cor. 4:16).
 3. He Remembers (Ps. 103:14).
- Then again:
1. He Redeems (Titus 2:14).
 2. He Reproves (Prov. 1:23).
 3. He Rewards (Rev. 22:12).—Norman H. Camp.

WE PREACH

1. A *Life* that can never be forfeited (Rom. 8:31-39).
2. A *Relation* that can never be abrogated (Gal. 3:26).
3. A *Righteousness* that can never be tarnished (Rom. 3:25, 26).
4. An *Acceptance* that can never be questioned (Eph. 1:6).
5. A *Judgment* that can never be repealed (Rom. 8:1).
6. A *Title* that can never be clouded (II Tim. 1:12).
7. A *Position* that can never be invalidated (Eph. 2:5, 6).—Author Unknown.

ALL THINGS

1. All things created by Jesus (John 1:3; Eph. 3:9; Col. 1:16).
2. All things held together by Jesus (Col. 1:17; Heb. 1:3).
3. All things reconciled to God by Jesus (II Cor. 5:18; Col. 1:20).
4. All things counted loss for Jesus (Phil. 3:8; Luke 9:24).
5. All things under the feet of Jesus (Eph. 1:22; Phil. 2:9-11).
6. All things made new in Jesus (II Cor. 5:17; Eph. 2:15).
7. All things for the glory of Jesus (II Thess. 1:10-12; I Pet. 4:11).—Norman H. Camp.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Monthly

SAUL: MORAL FAILURE

I Samuel

1. Saul's Election: Self-consciousness (ch. 10).
2. Saul's Defection: Self-will (ch. 15).
3. Saul's Rejection: Self-destruction (ch. 31).—H. C. Moore.

"THE IMPLANTED WORD," OR THE WORD AT WORK

An Exposition of James 1:21-25

Introduction: "The seed is the word" (Luke 8:11b), but it must be planted before it can bring forth a harvest; when it is planted it begins to work. Here we have what "the implanted word" will do, or "the word at work."

1. Repentance—"putting away all filthiness and overflowing of wickedness" (v. 21, R.V.).

2. Faith—"receive with meekness the engrafted word" (v. 21). Compare John 1:12. "Engrafted" is "implanted" in R.V.

3. Salvation—"the engrafted word . . . is able to save your souls" (v. 21).

4. Works—"be ye doers of the word, and not hearers only" (v. 22).

5. Blessing—"a doer of the work . . . shall be blessed in his deed" (v. 25).

Conclusion: All of these steps are in the proper order—repent and believe, salvation and works, then blessing, and are the inevitable results or fruits of "the implanted word."—C. A. Sawtell.

DO WHAT YOU CAN

We cannot all be heroes,
And thrill a hemisphere,
With some great daring venture,
Some deed that mocks at fear;
But we can fill a life time
With kindly acts and true;
There's always noble service
For noble hearts to do.

We cannot all be preachers,
And sway with voice and pen,
As strong winds sway the forest,
The minds and hearts of men;
But we can be evangelists
To souls within our reach;
There's always love's own gospel
For living hearts to preach.

We cannot all be martyrs,
And win a deathless name
By some divine baptism,
Some ministry of flame;
But we can live for truth's sake,
Can do for Christ and dare;
There's always faithful witness
For faithful hearts to bear.

—Author Unknown.

THE LORD IS MY SHEPHERD

1. The Providing Shepherd (Ps. 23:1).
 2. The Tender Shepherd (Isa. 40:11).
 3. The Sacrificing Shepherd (John 10:11).
 4. The Rewarding Shepherd (I Pet. 5:4).
- Walter Brown Knight.



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I. It Should Be One of Constant Rejoicing (ch. 1).

1. Paul rejoicing because of fellowship in the gospel with the Philipian believers (vv. 3-7).
2. Paul's prayer in behalf of the Philipian believers (vv. 8-11).
3. Paul rejoicing because through his persecution there is a wider gospel testimony (vv. 12-20).
4. Paul desiring to live only that others may have more abundant rejoicing in the gospel (vv. 21-26).
5. Paul's exhortation to walk as becometh the gospel (vv. 27-30).

II. It Should Be One of Unselfishness and Sacrifice for Others (ch. 2).

1. Exhortations to deny self and live for others (vv. 1-4).
2. The humiliation and exaltation of Christ (vv. 5-11).
3. Exhortations to seek to know and do the will of God (vv. 12-16).
4. Three examples of unselfish service for others—Paul, Timothy, and Epaphroditus (vv. 17-30).

III. It Should Be Christ—Received, Manifested and Expected (ch. 3).

1. Exhortation to rejoice in the Lord (vv. 1-3).
2. The worthlessness of legal righteousness or of trusting in the merits of the flesh (vv. 4-7).
3. Christ received or righteousness imputed through faith in Christ, the beginning of the Christian life (vv. 8, 9).
4. Christ manifested, the functioning of the Christian life (vv. 10-14).
5. Exhortations to adopt Paul's rule of life and to follow his example (vv. 15-19).
6. Christ returning from heaven, the expectation of the Christian life (vv. 20, 21).

IV. It Should Be One Free from Anxiety and Filled with Joy, Peace and Contentment (ch. 4).

1. Varied exhortations (vv. 1-9).
 2. Paul free from anxiety and experiencing contentment (vv. 10-13).
 3. Paul gratefully acknowledged the gift from the Philipian saints (vv. 14-20).
 4. Greetings and benediction (vv. 21-23).
- Clarence M. Keen.

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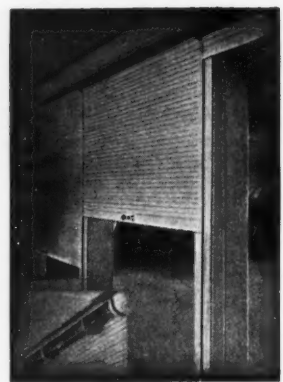
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FELLOWSHIP IN PRAYER

A Meditation

It is not a small matter to aid others in prayer. We are entirely dependent on the Lord, but He is pleased to help through "one another." I feel that there is a real blessing in changing the word from "others" to "one another." This unique "inseparable word made of two words," is essentially plural, showing a twofold responsibility for each of the members contained in it.

We think of Moses in Exodus 17. He prayed for Joshua. He could not be "doing" what Joshua was doing, nor vice versa. They worked together. The aged servant of God, unlike the Lord Jesus (Heb. 7:25), was weary. Aaron and Hur held up his hands, a beautiful reminder of the principle of Matthew 18:19, 20.

It is a joy to know that Aaron could not do exactly what Moses did, but each had his place. So is it today. When one brother prays, another can say "Amen," and this signing of the prayer with the name of the Lord Jesus is mighty. The great point is not prominence, but the Lord's will.

We call to mind Ephesians 6:18, 19. Even Paul (why should we say, "Even"?—the greater the privilege the greater the need) longed for the support of praying believers. How many value your prayers? The writer is conscious that in many lands children of God are upholding him day by day. And one's heart longs that this may increase. A missionary prayer life is more efficacious than many think. Not all can take a railroad ticket; not all are called to journey and preach, but all are called to wait on God.

It is worthy of notice that in Acts 12:6, Peter was sleeping, and equally worthy of notice that the saints were awake at Mary's house praying. It was necessary as an evidence of faith that he should sleep, and as an evidence of love that they should not sleep. Thus the Lord worked, and praying in the Holy Spirit (Jude 20), that will not faint (Luke 18:1), is mighty today. May we ever experience this God-granted privilege!—*The Student of Scripture.*

LOVE

Suffereth long.
Is kind.
Envieth not.
Vaunteth not itself.
Is not puffed up.
Doth not behave itself unseemly.
Seeketh not its own.
Is not provoked.
Taketh not account of evil.
Rejoiceth not in unrighteousness.
Rejoiceth with the truth.
Beareth all things.
Believeth all things.
Hopeth all things.
Endureth all things.
NEVER FAILETH.

Follow after love.

—I Corinthians 13:14, R. V.

"Prayer is a shield to the soul, a sacrifice to God and a scourge for Satan."—Bunyan.

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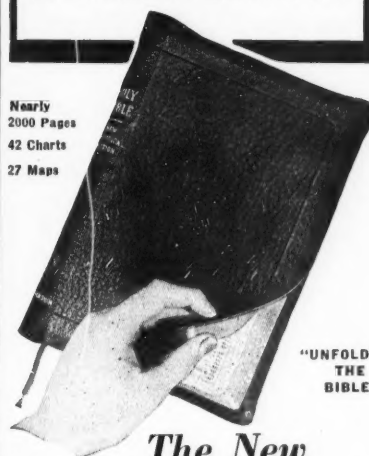
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Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

The Knox County, Tenn., Evangelistic Association conducted a simultaneous campaign in September in Knoxville, thirty churches co-operating in the city-wide effort. T. C. Crume reports that hundreds were brought into a saving knowledge of Christ. Mr. Crume was the evangelist at McCalla Avenue Church, of which Dr. T. C. Watt is pastor as well as director of evangelism for the association. McCalla Avenue Church has been made a great soul-saving agency in the city, and contributed excellent support in the crusade. Dr. Roland Q. Leavell, superintendent of evangelism in the Southern Baptist Convention, was also an important leader in the series.

During a two weeks meeting in the United Brethren Church, Frewsburg, N.Y., Raymond O. and Mrs. Nelson had charge of the music, while the pastor of the church, J. L. Strong, did the preaching. Mr. Nelson reports the boys' and girls' work as successful.

The Tebo Gospel Party spent six weeks last summer in extension work for the Central New York Bible Conference, visiting thirty-eight churches of several denominations. Mr. and Mrs. Tebo directed a new conference in northern New York at the Brushton Christian Church, with Dr. Norman B. Harrison, of Minneapolis; Frederick Sterne, of Endicott, N.Y.; and Ralph Davis, of the Africa Inland Mission, as the speakers. Great interest was shown and a real hunger for the Word of God. A large number of pastors were in attendance. July 29 to August 5 was spent at the Young People's Bible Conference, at Homer, N.Y. Here there was a real movement of the Spirit of God, resulting in many decisions for Christ and a large number of consecrations to His service. A real brokenness of spirit was manifest at the campfire when testimonies were given, stating the purpose of laying all on the altar for Christ.

Harry W. Vom Bruch Party conducted their third campaign for the First Evangelical Church, Elgin, Ill., in September.

The Lord blessed in the salvation of 80 souls in Neil McIntyre's two weeks meeting in the First United Church, Vancouver, B.C. Andrew Roddan, the pastor, writes that Mr. McIntyre's song service, which he led with his portable organ, was a great inspiration.

A weekly prayer meeting, which had not been conducted for years, was begun as a result of the Violet Heefner and Anna Sudenga eight-day campaign in the Methodist Church, Bridgewater, Iowa. Regular Sunday services that had been disbanded for some time, were also started, with J. Elmer Clark as pastor. In the Baptist Church, Lockridge, Iowa, Harold O. Welsh, pastor, 17 people accepted the Lord. Some of the business men of the town were among the

A number took their stand for Christ in the O. W. Stucky campaign in the First Baptist Church, in Silvis, Ill. "A few parents came and said that since their children had come to the Lord, they felt that it was time for them to accept Christ and definitely unite with the church. The attendance and interest of the children in the meeting was greater than during previous meetings in the church." The Bible reading program was received with enthusiasm and a total of more than 183 books were read during the last week.

The City-Wide Tabernacle, Lincoln, Neb., of which Clyde Stark is pastor, called John Carrara for a three weeks campaign in September. More than 200 came forward the first Sunday afternoon in a consecration service. Many Roman Catholics were converted in the effort. The tabernacle band assisted in the song services. Mr. Stark said that it was one of the most fruitful and blessed meetings since the tabernacle services were begun.

J. C. Sisemore, pastor of Buchanan Street Baptist Church, Amarillo, Tex., recently conducted a revival in the First Baptist Church, Port St. Joe, Fla., where his son, J. W. Sisemore, is pastor. There were many professions of faith and 47 additions to the church.

There were 238 conversions and additions in the campaign in the Polytechnic Baptist Church, Fort Worth, Tex., in a two weeks revival conducted by Hyman Appel-man.

Robert J. Kees who has been associated with H. C. Caviness as songleader, conducted a campaign in September in Flint Hill, N.C.,

where he did the preaching as well as directing the music. Mr. and Mrs. Caviness were required to withdraw from the work because of ill health.

Paul and Mrs. White, singers and pastors' helpers, assisted L. C. Taylor, pastor of the First Baptist Church of Clinton, Ill., in revival services in September. Dr. Taylor stated the meetings were the best he had experienced during his pastorate.

The following interesting report was received from Arthur W. McKee: "September 18 to October 2, we were in a marvelous tent meeting in Atlanta, Ga., with Jesse Hendley, pastor of Colonial Baptist Church, Atlanta. The tent seated about 2,000, and more than 500 accepted Christ as their Saviour." October 10, Mr. Hendley and Mrs. McKee began a city-wide meeting in Curtis Baptist Church of Augusta, Ga., Dr. Earl Sheridan, pastor. Mr. McKee has been appointed general manager and promotional director of Winona Lake Assembly Grounds, after serving in like



Paul and Mrs. White of Highland Park, Ill., known as The Musical Whites

converts. During the last service all the converts gathered around the altar while Christians came to clasp their hands in Christian fellowship. On September 25 Miss Heefner and Miss Sudenga began a meeting in the First Baptist Church, Dubuque, Iowa, where A. Rideout is pastor. A good spirit of co-operation prevailed and from the first service there was response to the invitation. The engagement closed October 2.

F. A. Geisenheiner, a veteran in the evangelistic field, reports a busy summer in meetings in churches, tents and tabernacles in the central and middle Atlantic states.

The Baptist Church, Rutan, Pa., called Tom Presnell for two weeks revival in September that resulted in more than 50 public decisions for Christ, and a score of homes dedicated to God. The latter part of the month, Mr. Presnell was in the Simpson Baptist Church, Bridgeport, W.Va., where 30 made public consecration of their lives to Christ.

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capacity for nine years for Cedar Lake, Ind.,
Conference Association.

A group of laymen sponsored a campaign
in September in Scotstown, Quebec, Canada.
The George Dibble party was called. Mr.
Dibble writes, "Great numbers came to
Christ. First evangelistic meeting in 30 years
therefore the field was white unto harvest.
A large number of young people were among
those who found Christ. Bible study classes
and gospel teams were suggested for estab-
lishing the young Christians. Some plan to
enter Bible training schools." The Dibble
party was sent to Scotstown by the New
England Fellowship.

CORRECTION

In the October issue it was stated in the
Michael J. Anzalone report that 87 men
volunteered for the ministry. The sentence
should have read, "8 young men volunteered
for the ministry."

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Returning from a vacation in Great
Britain and en route to Chicago, Dr. Her-
bert Lockyer stopped off at the First Pres-
byterian Church of Ardmore, Pa., Dr. Allan
M. Frew, pastor, where he preached morning
and evening of September 11. He was also
the speaker at the Moody Day service on
Wednesday evening, September 14, at the
Newark Gospel Tabernacle, Newark, N.J.,
George S. Schuler, director. A welcomed
speaker at the Moody Memorial Church,
Chicago, Dr. H. A. Ironside, pastor, he filled
the pulpit September 18 and 25, and also
taught the pastor's Bible class September 16
and 23. Dr. Lockyer also gave eight ad-
dresses on "The Art and Craft of Preach-
ing" at the Institute.

Dr. Henry Ostrom was the speaker Sep-
tember 18-21, at the Saginaw Bible Con-
ference Association of the Neighborhood
Bible Classes, held in the Fordney Avenue
Baptist Church, Saginaw, Mich. September
25-30 Dr. Ostrom made his fourth annual
visit to the First United Presbyterian Church
of Toledo, Ohio, Fred Mitchell, pastor.

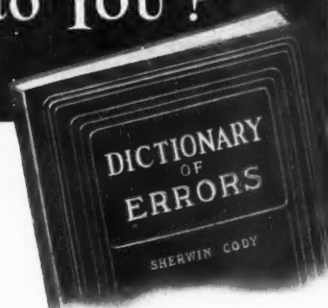
Dr. Max I. Reich was speaker for the
Bible conference held by the Christian Busi-
ness Men's Committee of Detroit, Mich.,
September 28-30.

After participating in the Youth Rally
held at the Institute over the Labor Day
week-end, Ralph E. Stewart was the preach-
er at the First Reformed Church of Xenia,
Ohio, on September 11. He then joined
Irwin A. Moon for a series of Bible confer-
ences that had been arranged for them in
a number of cities.

The Sunshine Gospel Trio rejoined the
staff of the Extension Department and were
very active in the Chicago area from Sep-
tember 18-30, addressing thirteen meetings
in various churches throughout the city.
They continue their ministry in evangelistic
meetings aimed particularly for the young
people of each community.

Irwin A. Moon, held a series of meetings
September 11-15, in the Temple Baptist
Church, Kansas City, Mo., C. V. Day, pas-
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use of electrical equipment weighing two tons and valued at more than \$10,000. Grand Rapids, Mich., followed for the week of September 18-25, in the Wealthy Street Baptist Church, Dr. D. O. Fuller, pastor, in co-operation with H. A. Keithley, pastor of the Berean Baptist Church of that city; and September 25-30 meetings were held in the First Baptist Church of Pontiac, Mich., Dr. H. H. Savage, pastor. At each of these places Ralph E. Stewart spoke on the Sunday and week-day afternoons on the general theme "Studies from Scripture," using twenty foot colored charts to illustrate his messages.

FUTURE ENGAGEMENTS

M. J. Anzalone—November, Falconer, N.Y.; December, Greensburg, Pa.
Clyde W. Austin—Nov. 6-20, Montrose, Colo.
Harry Beckman—Oct. 17-20, Edwardsport, Ind.; Oct. 31-Nov. 13, Stilesville, Ind.; Nov. 14-27, Piercetown, Ind.
Gerald E. Bonney—"The Bonney Workers"—Nov. 6-27, Lewistown, Pa.; Dec. 4-18, Dover, N.H.; Jan. 1-22, Duquesne, Pa.; Jan. 29-Feb. 19, Eldorado, Ill.; Feb. 26-Mar. 19, Portland, Me.; Mar. 22-Apr. 9, Middleboro, Mass.
John Carrara—Oct. 23-Nov. 6, Plainfield, N.J.; Nov. 13-27, Chicago, Ill.; Nov. 29-Dec. 11, Dayton, Ohio.
Carl C. Harwood—Oct. 16-30, Struthers, Ohio; Nov. 2-13, Newcastle, Pa.; Nov. 20-Dec. 4, Omaha, Neb.; Dec. 5-18, Omaha, Neb.
Violet J. Heffner—Oct. 24-30, Minneapolis, Minn.
W. E. Pietsch—November, St. Louis, Mo., and Altoona, Pa.
L. C. Robie—Nov. 16, Central Lake, Mich.; Dec. 7, Bellaire, Mich.
B. M. Rollins—Oct. 18-Nov. 2, Kokomo, Ind.; Nov. 6-20, Oaks, Pa.; Nov. 23-Dec. 6, Midland, Mich.; Dec. 7-19, Williamstown, Ohio; Dec. 21-Jan. 5, Keyser, W. Va.

Sylvester Sanford—Oct. 24-Nov. 6, Waterloo, Iowa; Nov. 7-20, Gladbrook, Iowa; Nov. 21-Dec. 4, Cedar Rapids, Iowa; Dec. 6-18, Birds, Ill.; Jan. 1-8, 1939, Syracuse, N.Y.; Jan. 9-22, Muscatine, Iowa; Jan. 25-Feb. 5, Muncie, Ind.; Feb. 12-26, Lutz, Fla.; Feb. 27-Mar. 12, Tampa, Fla.; Mar. 14-26, Chase, Mich.; Mar. 27-Apr. 9, Chase, Mich.; Apr. 10-23, Albia, Iowa; Apr. 24-May 7, Hastings, Neb.; May 8-28, Champion, Neb.; May 29-June 11, Yuma, Colo.
Muriel C. Smith and Guila M. Logue—Oct. 18-30, Berwick, Pa.; Nov. 6-20, Elkhart, Ind.; Nov. 22-Dec. 4, Mount Carmel, Pa.; Jan. 8-20, York, Pa.; Jan. 24-Feb. 5, Wrightsville, Pa.; Feb. 7-19, Milton, Pa.; Feb. 26-Mar. 12, Elkhart, Ind.
Gipsy Smith, Jr.—Oct. 23-Nov. 6, Shelbyville, Ky.; Nov. 13-27, Bedford, Va.; Dec. 4-11, Hinton, W. Va.; Dec. 14-18, Jackson, Miss.; Jan. 8-22, Portsmouth, Ohio; Jan. 29-Feb. 12, Memphis, Tenn.; Feb. 19-Mar. 5, Henderson, Ky.; Mar. 12-26, Cuthbert, Ga.; Apr. 2-5, Davidson College, N.C.; Apr. 16-30, Clifton Forge, Va.; June, Wytheville, Va.
O. W. Stucky—Oct. 23-Nov. 6, Ellinwood, Kan.; Dec. 4-18, Sycamore, Ill.
Harry W. Vom Bruch—November, Canton, Ohio; December, Buffalo, Syracuse, N.Y.

Evangelism and Youth

(Continued from page 130)

them the Cross of redemption and the Christ of resurrection power, and you get your message across every time.

A Challenging Message Is Needed

Finally, I find youth responsive not only to an authoritative and redemptive message, but also to one that is challenging. A third question deep in youthful hearts today is, "What am I to do with my life? How can I make the best of it?" Multitudes are "fed-up" with what the world offers. They are tired of that which someone has described as the "fretful rapids of frantic and mere sapping frivolity." Yet they want to do something with life, to serve some cause, to achieve some goal. A young woman wrote to me after a meeting a few years ago, "What did you mean by saying, 'Christ can do great things with youth if only youth will let Him'?" It was the vision of a new purpose in life which had gripped her. Today she is a keen young Christian, won to the Saviour by the challenge of His service.

Let us not be afraid to make big demands on modern youth. They still respond to Christ's summons, "Take up the cross and follow me." We must challenge them to surrender, sacrifice, renunciation, and service. We should declare to them the paradox that we only get by giving, and we only live by dying, for as our Lord said, "He that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

"Safety first" is a poor slogan for audacious youth. Something daring and adventurous makes more appeal to their imagination. Our mistake has been too often in nursing, and trying to mollycoddle youth. We have treated even our young Christians too much as patients in a convalescent home, instead of challenging them to be recruits in an attacking force. Recently, I heard an agnostic say, "It's only funks who are Christians." Unfair? Perhaps! But all too often there is an element of truth in this. To sum up: We must present Christ to youth as the sure basis for their faith, as the strong deliverer for their souls, and as the sovereign Lord of their lives.

Let men feed for a month on the promises of God and they will not be talking their 'leanness.' It is not leanness, it is laziness. There is an abundant supply for us if we will only rouse ourselves to take it.—D. L. Moody.

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Nineteen Centuries of Christian Song, by Edward S. Ninde, D.D.

With loving devotion, the sister of Dr. Ninde, Mary Ninde Gamewell, worked over the voluminous notes that remained when the eminent hymnologist had gone to be with the Lord, and the result is the well-ordered chapters of this book. Readers of Dr. Ninde's master work, *The Story of the American Hymn*, will be doubly grateful to Mrs. Gamewell for the fruits of her labor of love. The eleven chapters of this smaller volume are freighted with information that could result only from widest and most painstaking research, and the author, a busy pastor, was in the field of his holy enthusiasms when questing for light on hymns and their writers. The view here covered is wide and comprehensive, as note the chapter themes: Hymns of the Early Church, Syrian and Greek Hymns, Latin Hymns, and across the centuries to Notes on Nineteenth Century Hymnists. Another worthy volume is here offered for the library of minister or layman, any Christian worker who holds our wealth of hymns in loving honor.

142 pages. 7½ x 5¼ inches. Fleming H. Revell Company, New York. \$1.25. W.M.R.

The Power of Christ, compiled by Chester M. Savage.

In this collection of fifteen sermons by Texas Baptist pastors, the compiler has selected messages which exalt the person and work of Christ. Practically every phase of His past, present and future ministry is set forth, and one is led to praise God that representatives of a great denomination are standing true to the great essentials of the faith, as herein indicated, and are able to present the truth with such doctrinal discernment and yet heart warmth. This compilation will be helpful, not only to the average Bible reader, but to preachers and teachers always on the lookout for usable material.

208 pages. 7½ x 5¼ inches. Zondervan Publishing House, Grand Rapids. \$1.50. W.P.L.

Is Ours the Closing Generation of the Age? by Milton B. Lindberg.

This is a timely booklet, written by one who not only knows the prophetic Word, but who has been able to discern the signs of the times in which we are living. Christians would do well to get the information herein condensed and vividly presented.

39 pages. 7x5¼ inches. Fundamental Truth Publishers, Findlay, Ohio. 25 cents. G.S.

By Faith, Henry W. Frost and the China Inland Mission, by Dr. and Mrs. Howard Taylor.

Here is a real treasure. In celebrating the jubilee of their North American branch, the China Inland Mission could have done nothing more fitting than to issue this choice volume. It is not just one more résumé of an oft-told story, but something fresh and invigorating. A small circle of close friends know something of the inner chapters of the China Inland Mission experiences on this continent, but this volume will come as a happy surprise to the reading public. The recounting of the details of the life of an organization might turn out to be very flat, of interest to only a particular few, but this story is something far beyond that. God seems to have chosen the C.I.M. as an instrument through which to show forth His fatherly love and care, as well as to make known His saving grace to the heathen. These chapters are pulsating with the reality of God's wonder-working in the daily lives of His children. There is not a dry page in the book. Surely every reader will catch a fresh vision of the blessedness in store for those who venture to walk in the obedience of faith. The person who doesn't get a thrill out of this book would certainly be very difficult to stir!

364 pages. 8¼ x 5½ inches. China Inland Mission, Philadelphia. \$1.25. W.H.H.†

†Dr. William H. Hockman.

Christ in His Suffering, by K. Schilder, Ph. D.

This is a translation by Dr. Beets of Dr. Schilder's book, which was published in Dutch. The author is reputed to be one of the most talented theologians in the Netherlands today. The book contains twenty-six vital meditations on different phases of the passion of Christ, beginning with Peter as Satan's mouthpiece, and ending with Christ in isolation, deprived even of the sympathy of an unnamed young man. The author displays unusual insight into the deeper meaning of Christ's experience. Those who are looking for new meanings to the most familiar features of Christ's passion will be glad to secure this book. It is not always easy to follow the author, but extended thought brings one into closer sympathy with him. The book will be welcomed especially by ministers who are looking for something fresh and vital for the Lenten season meditations.

467 pages. 9 x 6 inches. William B. Eerdmans Publishing Company, Grand Rapids. \$3.00. P.B.F.

Intermediate Expressional Services, by Nevada Miller Whitwell.

The Intermediate worker in the field of Christian education in both Sunday School and Christian Endeavor groups will find in this latest expressional book by Mrs. Whitwell a wealth of suggestive material gleaned from years of experience in specialized Intermediate work. The book contains fifty-two programs with poster suggestions, attendance builders, Scripture readings, prayers, talks, stories, stunts, and music both choral and instrumental. It abounds in a variety of suggestions to the leader of Intermediate groups who has been puzzled as to the solving of the perplexing problems of variety in the Sunday services. The programs are built around the suggestive themes of the months of the year. For the fifth Sunday of each month a missionary program is outlined.

331 pages. 8½ x 6 inches. Standard Publishing Company, Cincinnati. \$1.50. H.E.G.

Victory through Youth, by Luther J. Holcomb.

Believing that Christian young people catch the thrill of victorious living by giving them definite responsibilities, the author outlines the plan for a young people's revival that may be conducted in any church. The book is both practical and thorough in its suggestions as to committees and their work.

83 pages. 7¼ x 4¾ inches. Broadman Press, Nashville. 25 cents. H.E.G.

A Missionary Arrives in Brazil, by T. Bentley Duncan.

After only five years of faithful living and witnessing an indigenous church was established in Joazeiro where no Protestant missionary had ever labored. This book tells the story modestly, but for all that the apostolic glow is in it, for everywhere it is seen that the Lord is "working with" his faithful missionaries, Mr. and Mrs. T. Bentley Duncan. This sort of Christian apologetic at once strengthens the heart and confirms the faith.

192 pages. 7¼ x 5¼ inches. Pickering and Inglis, London. 75 cents. J.R.R.

Notes on the Gospel of Mark, by Albert Barnes, D.D.

This book is a reprint of the volume on Mark in the well-known series "Barnes' Notes on the New Testament." The material is excellent and suitable for the general reader, but unfortunately the value of the book is rather seriously limited for those who do not have a complete set of the Notes, by reason of the many references of important points to the author's comments on Matthew.

119 pages. 5¼ x 3¼ inches. Zondervan Publishing House, Grand Rapids. \$1.00. H.L.L.

Nature, Man and God, by William Temple, Archbishop of York.

Here is a book which will challenge the interest of those whose minds are inclined to philosophic thought. While the matter presented is profound, yet the author's style is such that he can well be followed. The book is composed of the Gifford Lectures in the University of Glasgow in the academic year 1932-34. It is divided into two parts. Part I is entitled, *The Transcendence of the Immanent*, in which distinction is made between natural and revealed religion. Part II is entitled, *The Immanence of the Transcendent*, in which is set forth revelation and its mode, dealing with spiritual authority and religious experience. His thought leads to the conception of the world as grounded in the creative purpose of the living God. This concept thus becomes the basis for a spiritual interpretation of the universe.

530 pages. 8½ x 5½ inches. Macmillan Company, New York. \$6.00. P.F.B.

Facing Life's Questions, by Hunter B. Blakely.

This book contains fifteen short topical sermons, which are thoughtful, helpful and readable. The author has much to say about religion, a word Jesus never uses, when in reality he is discussing Christianity, the essence and radiance of which is Christ. His use of the term puts Christianity on the same footing with the great ethnic faiths, which is probably far from his intention. Religion is a popular word just now among liberal thinkers, and its use by one who expresses himself in conservative terms in hardly felicitous.

192 pages. 7¼ x 5¼ inches. Fleming H. Revell Company, New York. \$1.50. J.R.R.

The Meaning of Moody, by P. Whitwell Wilson.

This penetrating study of D. L. Moody by the author of *The Christ We Forget*, a veteran journalist and seasoned Christian, is of "a man whom the years could not trap. The figure rising before us was too close to God and too near to man for history to forget."

Those who seek a fresh interpretation of the power resident in the great commoner, and the meaning of its release through his world-wide influence, will find in Mr. Wilson an inspiring guide.


151 pages. 7¼ x 5¼ inches. Fleming H. Revell Company, New York. \$1.50. J.R.R.

Niphrata Has Spoken! by J. R. B. Messenger.

This work of fiction is unique in that it not only has the setting of its story in the future, but makes use of powers and circumstances with which the world is not as yet acquainted. A leader of a notorious racketeering gang and prominent figure in crime circles is assassinated and brought back to life in a miraculous way, and in his return from the dead he brings new powers which make him an outstanding personality among men, suggesting the Antichrist of Scripture. Through his inventions and power, our nation becomes the greater United States of America with unlimited control of the rest of the world. Instead of improved moral and religious conditions, however, the reader is shown the afflictions visited upon a blasphemous and warring humanity and the tragic end of a stumbling civilization, "Armageddon" being the caption of the last chapter. While the book is not to be considered, in any sense of the word, an interpretation of prophecy, it is quite evident that the writer is familiar with the prophetic portions of the Bible and has made some effort to use the predictions of Revelation as a setting for his story.

325 pages. 8¼ x 5¼ inches. The Tiphareth Publishing Company, Maspeth, L.I., N.Y. \$3.00. C.H.B.

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b. Have not had experience.
c. Need just such a guide.
- III The Road—"path"
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Revivals of Religion, by William Henry Harding.

We are indebted to Mr. Harding for revising and editing the lectures of Charles Grandison Finney, which probably constitute the most exhaustive analytical studies on this subject that can be found in any language. In this anniversary year of such great evangelists as George Whitefield and D. L. Moody it is fitting that the Church be reminded of the program and possibilities of revivals by one whose name was so closely associated with the great revival movement of his day. The compiler in this edition has introduced many helpful notes and added an excellent index.
542 pages. 7 3/4 x 5 1/2 inches. Loizeaux Brothers, New York. \$2.00. C.H.B.

Teaching Adults in the Sunday School, by Gaines S. Dobbins.

Another in the series of helpful training books in the Southern Baptist Course of Teacher Training. As a professor of religious education and church efficiency in the Southern Baptist Seminary, Dr. Dobbins speaks authoritatively of the need of adult Christian education as he sympathetically portrays the psychology of adulthood, and the teacher's preparation and methods in holding the adult class.
133 pages, 7 1/2 x 4 3/4 inches. Broadman Press, Nashville. Cloth, 60 cents; paper, 40 cents. H.E.G.

Heaven and the Heavenly Road, by Nancy H. Griffin.

This brochure briefly presents the way of salvation and then the glorious portion that awaits all who are redeemed. It abounds in Scripture references and illustrations of Christian experiences. It is a splendid booklet to put into the hands of the unsaved or those who have but recently accepted Christ as their Saviour.

32 pages. 4 x 6 inches. Author, Pasadena, Calif. 20 cents. C.H.B.

The Student Hymnary, edited by Edward Dwight Eaton, D.D., L.H.D., president emeritus of Beloit College.

Here is a truly beautiful and well-wrought book that is distinctly intended for college and university use—for students. Dr. Eaton in background and training is indeed fitted for such an editorial task. Of significance is the contents both for hymns used and many others conspicuous for their absence. None of the "gospel song" writers or composers are represented. Names that most frequently appear in former and recent denominational hymnals (e.g., Watts, Wesley), are retired to lesser rank. Some examples: Whittier, 12 hymns; Allen E. Cross, 8; Samuel Longfellow, 9; Watts, 8; Wesley (C.), 7. Following fifty-two Responsive Readings are forty-nine pages devoted to Notes on the Hymns, a truly helpful feature, giving briefly information on authors and composers which, if used, may aid the announcer of hymn numbers to add interest to the use of the selection. College trends of today will make this book a welcome one, but the schools of a more evangelical and evangelistic type will wish for more of the positive presentation of atonement and invitation numbers.

482 pages. 8 3/4 x 6 inches. A. S. Barnes and Company, New York. \$1.50; quantity price, \$1.10. W.M.R.

Fredrik Franson, Founder of the Scandinavian Alliance Mission, by O. C. Grauer.

The biography of "a good man and full of the Holy Ghost and faith" through whose life and testimony "much people was added unto the Lord." His flaming zeal and abundant labors resulted in the outgoing of a host of foreign missionaries and in the founding of the Scandinavian Alliance Mission, an organization which through the years has been peculiarly blessed and used of God.

D. E. Hoste, of the China Inland Mission, said of this man, "I do not think we have had a person like Franson since the apostle Paul." Such a character deserves to be known in circles far wider than the Scandinavian churches to which he so largely ministered and in which his memory is honored.

240 pages. 7 3/4 x 5 1/2 inches. Christian Service Press, Moline, Ill. \$1.00. H.L.L.

He Heareth Us, edited by Ransome W. Cooper.

This collection of authentic answers to prayer, compiled from many sources, will be a genuine stimulant to the faith of believers, and will also witness to unbelievers who read it to the fact that God careth for His own and makes every provision for their needs.

The selections are thoughtfully classified under many different heads, such as, Guidance, Special Preservation, Journeying Mercies, Business Men's Difficulties.

103 pages. 7 1/4 x 4 3/4 inches. John Ritchie, Kilmarnock, Scotland. 35 cents. W.P.L.

Evergreen and Other Near East Talks, by Abdul-Fady (A. T. Upton).

This little volume contains eighty studies in outline, covering such topics as "The Deity of Christ," "The Coming Revival and the Coming King," "The Fruit of the Spirit," "The Four R's of the Atonement," "His Glory," "Courage, Comfort and Peace," "The Holy Spirit," "The Problem of Guidance," and others. As one reads the studies he is impressed with the fact that they are not intended for easy or popular reading, but for one who loves to "dig" in the gold mine of God's Word they will yield rich treasures.

120 pages. 7 1/4 x 4 3/4 inches. Zondervan Publishing House, Grand Rapids. 80 cents. W.P.L.

The Story of Daniel, by Harriet I. Fisher.

This book written especially for teen-age girls and boys, will be welcomed also by those of older years. The facts are biblical, and the characters are natural and real. Both historical and prophetic truths are presented in simple, conversational style, so that the reader is instructed in things which in the Bible account are hard to be understood.

127 pages. 7 1/4 x 5 inches. Fundamental Truth Publishers, Findlay, Ohio. 35 cents. I. McC.

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A Sure Remedy Prescribed by the Doctor, by Walter Lewis Wilson, M.D.

The reviewer finds it difficult to express in words the helpfulness of these messages by this Christian physician. The little book, which is one of the newer additions to the Moody Colportage Library, is certain to have a large reading, and if we mistake not, many will be brought to Christ, and many believers will be strengthened in their faith because of it. Read it and pass it on.

125 pages. 6 3/4 x 4 3/4 inches. The Bible Institute Colportage Association, Chicago. 20 cents. W.P.L.

Wives of the Bible, by W. B. Riley, D.D., LL.D.

The Bible does not give as large a place to the biographies of women as men, but even though they themselves are hidden, their characters nevertheless have been reproduced in the lives of others whom they have molded. Dr. Riley has found enough material in this study for ten sermons, eight of which appear in this volume. The use of such striking titles as "Sodom's Popular Society Matron" and "The Woman Who Nagged a Noble Husband," and the inclusion of vivid illustrations and pointed applications make every chapter pleasant and profitable reading.

113 pages. 7 1/2 x 5 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. C.H.B.

Our Protestant Heritage, by Harold John Ockenga.

This most excellent series of sermons by the pastor of the Park Street Congregational Church of Boston is a reply to the critics who assert that Protestantism is tottering and that its only salvation lies in a great union movement. He believes that a vigorous Protestantism emphasizing individualism, dissent, liberty and tolerance is essential to combat the alien forces now operating in America. In the seven great characters of Luther, Zwingli, Calvin, Knox, Cromwell, William of Orange and Roger Williams, he finds the background for a reaffirmation of the purpose and power of Protestantism.

140 pages. 7 1/2 x 5 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. C.H.B.

When Boys Talk to God and When Girls Talk to God, compiled and edited by Theodore Graebner.

These two books for boys and girls respectively, contain prayers compiled from children six to eight, nine to eleven, and twelve to fourteen, expressing in their own language, their heart-to-heart talks with God about faith, sickness, forgiveness, the church, temptations, missions, etc. The books close with some old familiar prayers for morning, evening, and grace.

48 pages, 5 x 4 inches. Carroll Good, Inc., New York. 35 cents. H.E.G.

Infanticide in Samaria—and America, by Alvin Edward Wagner, Jr.

The vital, soul-stirring, challenging message is one that should be read and distributed by every pastor, Sunday School worker and parent who feels the need of helping to stem the tide of evil influences coming from the blatant portrayal of sin and crime on the modern silver screen.

16 pages. St. John's Evangelical Lutheran Church, Forest Park, Ill. 5 cents each; 50 cents a dozen. H.E.G.

Revival Sermons, by Porter M. Bailes.

A splendid collection of sermons, chiefly evangelistic, which make excellent reading, whether the object be to strengthen one's own faith, or to secure illustrative and homiletic material for pulpit use. A specially forceful message is contained in the chapter, "Will Hell Ever Be Vacated?" In the chapters, "The Power of Womanhood" and "The Father in Behalf of His Son," the author issues an important challenge in a much needed direction.

In the chapter, "God's Must for All Men," one feels that the preacher has taken liberties with the references to the judgment seat of Christ. Surely the unsaved will not stand before that judgment seat, but rather before the Great White Throne.

200 pages. 7 3/4 x 5 inches. Broadman Press, Nashville. \$1.00. W.P.L.

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Institute and Alumni

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This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

FELLOWSHIP GET-TOGETHER

The Southeastern Wisconsin Fellowship met on August 22 at the home of Mr. and Mrs. F. A. Gruenwald, Honey Creek, Wis., when some eighty former students were present. Walter Garvin '23, of Racine, gave a message; Elva Haas '38, was soloist, and Mura Pommer '37, and Floyd Larsen '37, who are looking toward service in distant lands, gave testimony for Christ.

WE REJOICE TOGETHER

Readers of the MONTHLY, in many sections of the United States and Canada, as also across the sea, will rejoice with Dr. and Mrs. Max I. Reich in the golden and glorious privilege that was theirs on September 7, of celebrating their fiftieth wedding anniversary at Fallsington, Pa., with so many of their family about them. The wedding feast was spread at the Stacy Trent Hotel, Trenton, N.J., and the time of gladness was concluded by a loving message by both Mrs. Reich and the Doctor.

When fifty-four years ago, the young Christian clung in deep devotion to his new-found Messiah, he lost his earthly relations and became a wanderer, albeit under the sure guidance of the Holy Spirit. Having come to America, and as a young evangelist in Kansas City, Kan., he met the young woman, Esther Mary Lorenzen, who became his bride in that September of 1888.

Of their nine children, all were present but one daughter, who is in Trinidad, West Indies.

A morning service of praise and rededication was attended by twenty-four family members, and many friends, and, says Dr. Reich, "Four of our children had an edifying share in the exercises. It was a heavenly time."

Since 1930 Dr. Reich has been an honored and beloved member of the Institute Extension staff, and has filled several faculty assignments, always to the great delight of his classes.

FROM REGIONS BEYOND

Herbert E. V. Andrews '06, and Mrs. Andrews (Grace Funk '06), on August 6, were hosts to a group of seventeen M.B.I. former students at their home in the compound of the China Inland Mission School, Chefoo, Shantung, China. Five decades of student life were represented, from F. C. H. Dreyer '94, to Pearl M. Galloway '32. Generous gifts were made to be forwarded for the Torrey and Gray Memorial halls in the new Administration Building. (See picture.)

John S. Hall '08, Garko (Kano), Nigeria, gives an interesting report of the progress made in school, saying, "This sheet, in intimate strain, tells about these children of ours, whom some of you know, and concerning whom some inquire." It is a record of God's gracious care and leading.

Evelyn Carr '33, S. I. M., Wushishi, Nigeria, W. Africa, is seeking by teaching and contact with natives to master the Hausa language. She rejoices in health and strength in the midst of much sickness and disease.

Beula Courtney '24, Rue Mercerie, Sisteron (B.A.), France, gives a vivid and heartening picture of her mission ministries in that spiritually-famished land. She says, "Rome's yoke is heavy, and those who have cast it off live in total unbelief."

George Haight '25, and Mrs. Haight (Helen Weld '27), Santiago, Chipiquitos, Bolivia, S.A., write: "Our road has been one of hill and vale, sunshine and shadow, but in all we have had the assurance of His abiding presence. A heavy schedule keeps us intensely occupied, and this year we lose co-laborers through their going home on furlough."

Ruby V. Thompson '16, writes interestingly from C.I.M., Fenghsien, Chensi, China: "Will you please pray for the superintendent of schools who is attending services? He is a

wealthy, educated man and this class is often hard to reach. He says he wants his whole family to believe."

Arthur Jensen '20, and Mrs. Jensen (Fannie T. Andrews '20), are skillful in portraying with vividness and spiritual insight the lights and shadows of their work with the Franson Memorial Bible School at Mhlotseni, Swaziland, S. Africa. Prayer and other support are deeply appreciated.

Charles Larson '18, and Mrs. Larson (Ella Mae Coover '19), Vallegrande, Bolivia, S. A., report some remarkable conversions and instances of heroic standing for the truth. Their son Homer was to take the long journey to the Westervelt Home for Missionary Children, Summerland Heights, S.C., where their daughter Betty is already study-



Standing, from left to right: Wesley Lawton, Mrs. Lawton (Muriel Ramsay '27), R. H. Glazier '26, Mrs. F. J. Fitzwilliam (Jennie Kingston '25), Egbert Andrews, Mrs. E. J. Davis '24, F. J. Fitzwilliam '25, Mrs. R. F. Harris (Grace Taylor '18), Stanley Eaton '16, R. F. Harris, Mrs. Hanna (Cora B. Grant '23), Isabel Taylor '31.
Seated: Mrs. C. H. Thomas (Ruth Dunton '25), Mrs. Howes, Mrs. F. C. H. Dreyer (Gertrude Walter '96), F. C. H. Dreyer '94, Mrs. H. E. V. Andrews (Grace Funk '06), H. E. V. Andrews '06.
Front row: R. W. Howes '24, Pearl M. Galloway '32, T. D. Payne '24.



Dr. and Mrs. Reich's fiftieth Wedding Anniversary.

ing. Prayers are asked for the separated family.

Fernie William Naylor '37, and Mrs. Naylor (Maretia Bell '31), with their children John and Martha, are now settled in their primitive home in Cuyo, Palawan, P.I. Mr. Naylor sustained a serious accident in falling down stairs with a kettle of boiling water. Though severely burned, the wounds on head, shoulders, and chest healed effectively, leaving no scars.

Harold K. German '34, and Mrs. German (Nellie Sims '33), are abundant in labors on their corner of the harvest field, Malumfashi, via Funtua, Nigeria, Africa. Trekking and village evangelization, dispensary ministrations, house to house visitation—these and other forms of service without number employ the eager, loving hearts, as well as hands and feet, of these devoted missionaries. The family circle includes Marlene, Charles, and baby David, who are reported to be well and happy. Funds for leper work are arriving, and the need is great.

Eunice M. Catlin '35, Mission House, Ulubaria, Howrah District, Bengal, India, is making progress in language study, and says, "It is wonderful to be able to understand, to a certain extent, what the pundit is trying to say. It was just a maze for so long." Miss Catlin has been in India about a year and a half and is "extremely happy in this place of the Lord's choosing."

N. W. Taylor '21, Arenal 42, Villa Obregon, D.F., Mexico, is a zealous witness for Christ in his work among the soldiers of Mexico. "About six weeks ago I made a trip to Laredo, visiting all the camps on the international highway. I found the soldiers eager to have the literature. Upon the return trip we spoke in all the camps and had the joy of seeing forty-nine men accept Christ."

Oliver M. Thomson '30, and Mrs. Thomson (Dorothy Higgins '30), have greatly enjoyed their furlough with friends and kindred in America and Scotland, and now report their address to be Januaria, Minas Geraes, Brazil (via Rio e Pirapora).

Fred W. Legant and Mrs. Legant (Ruth Tenny '20), writing from Colquechaca, via Oruro, Bolivia, S. A., report answers to prayer in the conversion and awakening to spiritual needs of many souls in their community.

Elof Anderson '35, and Mrs. Anderson '36, Ocana, Colombia, S. A., are entering upon their second year of service in the land that had Simon Bolivar for its "George Washington," when in 1819 independence was achieved for that country. "The door is just now open to the gospel, and it is this challenge we are trying to meet."

William Sirag '33, and Mrs. Sirag, Singkawang, West Borneo, Netherland East Indies, give a report that glows with a sense of God's mercy and help in work among the Dyaks, where there is an eagerness to know the way of salvation.

Grace B. Bennett '25, writes of the blessing she has experienced in her work, having charge of the mission station at Upata, Venezuela, S. America. She also tells of the blessings that attended the last missionary and native conference held in El Callao, and states that the singing reminded her of conference days at M.B.I.

Mrs. A. V. Ramiah (Elizabeth DeYoung '20), and Mr. Ramiah have been back at their work in Adoni, Bellary District, South India, a year since their furlough, and in that time have had the privilege of baptizing 130 converts, many of them in new villages just opened to the gospel.

J. Gordon Stephenson '13, and Mrs. Stephenson (Adella Lugbill '13), are now in charge of "The Caravan" under the direction of the Africa Inland Mission. The Caravan is the first of its kind in East Africa and is used for the purpose of Scripture distribution among the natives, as well as many Europeans, Asians, and others. This is a much needed ministry in that land, and God is already richly blessing this new enterprise.

Ruth Benson '28, writes from Ma Chuang, Tu Uen Keo, China, of marvelous instances of God's protection of His own amid falling bombs, and declares, "There probably never was a better time for preaching the gospel in China. All classes are ready to accept."

Paul Metzler '21, and his family, Fort Archambault, Tchad District, French Equatorial Africa, have been bereaved in the death of little Lillian, four years old, whose going from their missionary home resulted from after-effects of scarlet fever.

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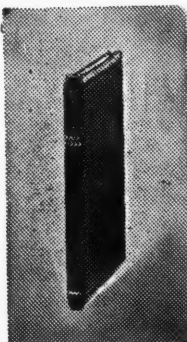
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5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of

• ch. 5. 5.
• Or, regard
• my seed
• dwelling.
• ch. 10. 16.

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Harmon S. Nixon '20, of the A.I.M., writes from Machakos, Kenya Colony, Africa, of a marvelous awakening among the Masai people, who are urging that preachers and teachers be sent to them. Various gospel services are being attended by throngs of interested people.

STUDENTS OF OTHER DAYS

Hilmore E. Cedarholm '31, has for three years been carrying on the Family Altar Broadcast over station WMT, Waterloo, Iowa, launched by his brother Anton Cedarholm '17, in April, 1933. H. Wesley Eagan '33, has been assisting for nearly three years. Broadcasts, from 6:30 to 7:00, weekday mornings, and at 7:30 Sunday mornings, are provided.

Sam H. Zealy '37, 2439 Wrightsboro Road, Augusta, Ga., reports having witnessed thirty-three conversions in the past two months in the church of which he is pastor.

Albert G. Johnson, D.D. '15, welcomes many transients in the large audiences that worship in the Hinson Memorial Baptist Church, Portland, Ore. Of the several missionaries supported by this aggressive church, Louise Campbell '11 (Kaying, China), and A. B. Machlin '19 (Buffalo, N.Y.), are former M.B.I. students.

Eugene W. Anderson '28, 2542 Pierce St., N.E., Minneapolis, Minn., has served the Windom Park Baptist Church for three years as pastor. While there has been gratifying growth, believers "are hoping and praying for a real revival this fall."

Baskell V. Monroe '32, on May 1 entered upon the pastorate of the Baptist Church of Ashland, Ill., the church in which he found Christ some years ago. This was really a call to his "home" church.

James B. Murray '35, has recently accepted the pastorate of an interdenominational church in Westwood, Calif. His new address is 419 Cedar Street.

C. L. Nisbet '09, was elected moderator of the Synod of West Virginia of the Southern Presbyterian Church. Mr. Nisbet is in his eighth year as pastor of the First Presbyterian Church, St. Albans, W.Va.

N. Bruce Barrow '33, and Mrs. Barrow (Alice M. Herget '35), have left the Free Will Baptist Orphanage of Middlesex, N.C., and he is now entering service as country pastor of churches in the coastal plain region of eastern North Carolina.

George A. E. Salstrand '31, and Mrs. Salstrand (Candace I. Benson '33), are now located in Kenosha, Wis., where Mr. Salstrand is pastor of the Baptist Tabernacle.

Opal Kress '37, who has been doing missionary work in the hills of Kentucky and Arkansas since her graduation, has recently undergone a serious operation and is at present recuperating at home in Rowley, Iowa. She requests the prayers of friends for her complete recovery that she may soon again undertake her chosen work.

Irie Welch '23, continues as the busy secretary of the Rose City Community Presbyterian Church, Portland, Ore.

John T. Sisemore '34, has completed four years of service as director of music and education with the Buchanan Street Baptist Church at Amarillo, Tex. Much church and Sunday School expansion has been experienced. He and Mrs. Sisemore (Margaret Dornhoefer '33) have also helped with music and personal work in evangelistic meetings in a number of states.

Kenneth Oglesby '30, and Mrs. Oglesby '32, are not to remain in this country, as reported in the September MONTHLY, but hope soon to sail for Africa, where they will again be laboring under the Sudan Interior Mission, this time in the Anglo-Egyptian Sudan, province of Equatoria. Mr. Oglesby reports that the last eight missionaries of the S.I.M. have been ordered out of Ethiopia by the Italian government.

RECENT SAILINGS

August 24, Irvine Robertson '38, India, Ceylon and India Mission; September 1, Clara Florence Barnes '35, Bolivia, Evangelical Union of South America; September 13, Mattie Maury '37, Brazil, Evangelical Union of South America; September 15, Harvey H. Alofs '38, Nyasaland, Africa, Zambesi Industrial Mission; September 17, William Decker '35, and Mrs. Decker (Viola Toy Looney '35), China, South China Boat Mission; Theodora C. Johnson, M.D. '30, Belgian Congo, Africa, Swedish Evangelical Mission Covenant of America; Wilma Fershee '36, Florence E. Fiske '36, Mura V. Pommer '37, Annie Lee Thompson '36, and Clara Frances Ward '37, China, China Inland Mission; September 20, Aganetha Friesen '37, Belgian Congo, Africa, Congo Inland Mission; September 21, Ila W. Carlisle '38, India, Ceylon and India General Mission; September 23, Donald C. Carlson '37, and Mrs. Carlson (Marguerite E. Larson '37), China, Evangelical Free Church of North America; September 24, William Harris Taylor '37, and Mrs. Taylor '37, Costa Rica, Central America, Central American Mission; September 28, Jacob William Limkemann '38, and Mrs. Limkemann '38, Honduras, Central America, Central American Mission; Ralph T. Cunningham '38, India, Ceylon and India General Mission.

BORN

To Walter Scholz '34, and Mrs. Scholz (Sylvia Zick '32), a daughter, Margaret Florence, August 13, Chicago.

To George L. Lyon '29, and Mrs. Lyon (H. Irene Davison '29), a daughter, Grace Evelyn, July 24, Mulango, Kitui, Kenya Colony, Africa.

To John Linquist '36, and Mrs. Linquist (Marguerite Green '37), a daughter, September 3, Paris, France.

To Ken MacQuarrie and Mrs. MacQuarrie (M. Gladys Slater '36), a daughter, Phebe Nell, January 13, Greenwich, Conn. (Though this notice was promptly sent, it met with delay in reaching the editor.)

To William F. Sirag '33, and Mrs. Sirag, a son, Mark Samuel, May 26, at Singhawang, W. Borneo.

To Emerson F. Slotterback '31, and Mrs. Slotterback (Wilma Burkholder '30), a daughter, Mary Lois, August 4, at Altoona, Pa.

To Henry Digby '32, and Mrs. Digby, a son, Henry Arthur, September 13, at San Salvador, C. America.

MARRIAGES

Robert C. Savage '36, and Wilda Zoe Johnson, September 16, Wheaton, Ill.

William A. McKee '38, and Ella R. Bowersox '38, August 20, Greece, N.Y.

(Continued on page 168)



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JESUS CHRIST**

NEW FRIDAY FEATURE HAS INTERESTING ORIGIN

One of W-M-B-I's newer programs, "Trophies of Grace," came into being as the result of the thoughtful interest of one of our listeners. Charles W. Boman, evangelist, collected over a period of time a number of unusual tracts and newspaper articles and sent them to W-M-B-I. The collection contains scores of tracts concerning the salvation of men and women from all walks of life, including many who were rescued from the depths of degradation, and others who were saved by the same grace out of the ranks of respectable society. The tracts give manifold evidence of the grace of God in the salvation of gamblers, gunmen, professional dancers and show girls, prisoners, murderers, drunkards and thieves, as well as millionaires, common laborers, a deep-sea diver, race horse jockey, policeman, Franciscan Monk, and others.

The stories are presented over the air each Friday afternoon in the hope that they will be used of God to show men and women, both saved and unsaved, that the grace of God is unlimited in its outreach and that it saves the low as well as the mighty.

FOUND BY THE AIR WAVES Letters from Listeners Midnight Hour

"Dear Announcer:

"I just happened to catch your midnight program and it came in fine. Sure did enjoy it. Although I didn't know you had a program like that, I think it is the best thing I ever heard. I want to congratulate you all and bid you Godspeed. I am night clerk at a hotel in Macon, Georgia."—Georgia.

Sacrificial Giving

"My Dear Radio Friends:

"I am a widow and it's little I can do to keep you on the air, but I have a little keg in which my daughter and I put pennies just as we have them, and when it's a dollar I send it to you for the radio work, because I believe you do much good by broadcasting the true gospel on the air. You have always been a great blessing to me. . . . May you all continue in your very worthwhile work."—Wisconsin.

New Listener

"Gentlemen:

"A friend told me about your programs, and for the past week I have listened faithfully. Please send me your new program. If you wish to send me a quantity I will agree to distribute them to neighbors and relatives. I have little money, but will do all I can to help your station get new listeners."—Wisconsin.

Appreciates Midday Hour

"Gentlemen:

"I would like to add my word of appreciation for your station and especially for the messages on the noonday hour."—Illinois.

SUMMER FEATURES DROPPED FROM FALL SCHEDULE

With the resumption of our fall broadcasting schedule a number of the programs heard regularly during the summer months are discontinued. Many of these features have been well received and, the Lord willing, will be on the air again next year as our time schedule increases.

Summer broadcasting included a program of distinctive piano music on Monday evenings known as "Piano Meditations," and two evening organ programs; one from the Institute Auditorium on Wednesdays, and the other, known as "Sanctuary," from Moody Church on Friday evenings. "Sacred Varieties," well described by its name, presented music from every realm of sacred song; and two continuity features of a meditative type, "The Parson's Notebook" and "Musings at Twilight," read to backgrounds of organ music, presented the gospel in a manner unique and interesting.

Summer broadcasting, due to the many hours W-M-B-I is on the air, permits the presentation of the message in a variety of ways, but, though the approach may vary as time permits, the message remains always the same—the saving, transforming, keeping power of the Lord Jesus Christ.

FROM THE BIBLE QUIZ

1. What song composer is credited with a thousand and five songs? (I Kings 4:32)
2. Who was the first mentioned hunter in the Bible? (Gen. 10:8, 9)
3. What woman mentioned in the Bible had a very great store of spices? (I Kings 10:10)
4. Who sat by the wayside begging as Jesus came near to Jericho? (Mark 10:46)
5. On what birds were the Israelites fed in their journeyings through the wilderness? (Num. 11:31)
6. What is the proverb about a man diligent in his business? (Prov. 22:29)

MONTHLY PROGRAM OF STATION W-M-B-I

Central Standard Time

Sunday, November 6, 13, 20, 27

11:00 A.M.—Moody Memorial Church
12:30 P.M.—Organ and Vocal Music
1:00 P.M.—Network Broadcast
1:30 P.M.—Men's Voices in Song
1:45 P.M.—W-M-B-I Round Table
2:00 P.M.—Young People's Program

Monday, November 7, 14, 21, 28

7:00 A.M.—Sunrise Service
10:30 A.M.—Devotional Hour
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Songs of the Gospel
3:40 P.M.—The Gospel in Print
4:00 P.M.—Birthday Anniversary Program

Tuesday, November 1, 8, 15, 22, 29

7:00 A.M.—Sunrise Service
10:30 A.M.—Home Hour
11:10 A.M.—Chorus Time
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour

3:00 P.M.—The Liquor Problem

3:15 P.M.—"Pages from a New Song Book"
3:30 P.M.—"I See by the Papers"
3:45 P.M.—"Golden Nuggets"
4:00 P.M.—"Grace Notes"
4:15 P.M.—"Wonderful Words"

Wednesday, November 2, 9, 16, 23, 30

7:00 A.M.—Sunrise Service
10:30 A.M.—Shut-in Program
12:00 M.—Midday Hour
3:00 P.M.—International Sunday School Lesson
3:30 P.M.—Hymns You Love to Sing
3:45 P.M.—Question Hour
4:15 P.M.—The Three Trumpeters

Thursday, November 3, 10, 17, 24

7:00 A.M.—Sunrise Service
10:30 A.M.—Music Faculty Program
10:45 A.M.—Echoes from Mission Fields
11:15 A.M.—Missionary Music
11:30 A.M.—Continued Story Reading

12:00 M.—Midday Hour

3:00 P.M.—Bible Quiz
3:30 P.M.—Organ Melodies
3:45 P.M.—Bible Marking Class
4:15 P.M.—Scandinavian Program

Friday, November 4, 11, 18, 25

7:00 A.M.—Sunrise Service
10:30 A.M.—Radio School of the Bible
11:05 A.M.—Friday Morning Songsters
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Music
3:45 P.M.—The Dean's Quarter Hour
4:00 P.M.—Hebrew Christian Broadcast
4:15 P.M.—Trophies of Grace
1:00 A.M.—Midnight Hour

Saturday, November 5, 12, 19, 26

7:00 A.M.—Sunrise Service
10:30 A.M.—K.Y.B. Club
11:15 A.M.—Teen-Age Bible Study
11:30 A.M.—Church School Program
12:00 M.—Studio Program
12:15 P.M.—Organ
12:30 P.M.—Young People's Program
3:00 P.M.—W-M-B-I Singers with String Quartet
3:30 P.M.—Radio School of the Bible
4:00 P.M.—"Mother Ruth"



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Institute and Alumni

(Continued from page 166)

William Stafford Scott '35, and Jeanne Frances Richardson, September 10, Prospect Park, Pa.

George G. Nika '36, and Florence Jonita '38, September 3, Cleveland, Tenn.

Harold De Vries '31, and June Thompson, September 3, Ann Arbor, Mich.

Robert Atwood '38, and Anna Winger '38, August 21, place of marriage not reported.

Leslie Fred Yunk '38, and Eunice Hildgard Peckham '38, August 20, Rochester, N.Y.

Alvin Hirsch '37, and Edna Jo Vaughn '37, July 9, Oak Park, Ill.

Jesse Fred Young '38, and Doris Warren '38, September 10, Detroit, Mich. Home address, 1107 Washington St., Marcus Hook, Pa.

John D. Engels '35, and Alma Reichardt, August 13, Green Bay, Wis.

Robert N. Tharp and Evangeline Kok '34, August 17, Peitaiho Beach, China. Address, Lingyuan, Jehol Province, Manchoukuo.

Perry Epley '37, and Chalice Carey '37, August 16, Des Moines, Iowa.

Albert Van Gorp and Mary Louise Melton '37, August 25, Hammond, Ind.

AT REST

Mrs. Jane Schurman '20, who was for many years a faithful witness for her Lord and Saviour in her home church and community, Grand Meadow, Minn., entered into rest September 21.

Frank Svacha '98, after long illness was called into the presence of Christ on September 5, from his home in McKees Rocks, Pa. Both in the ministry and otherwise "his life was a continual testimony to the saving power of Christ."

Mrs. Charles F. Ensign (Anna M. Rutt '95), who has faithfully labored with her husband, Dr. Ensign '95, in the pastorate of the Westminster Presbyterian Church, Long Beach, Calif., has entered into heavenly rest. "Another choice woman 'safe at home,'" says our informant.

Victor H. Bisbing '30, met sudden death on September 11 through an accident occurring at his place of employment in Chicago. He was actively interested in Institute matters and was treasurer of the Chicago Fellowship of the Alumni Association. Mrs. Bisbing '30, will greatly appreciate the prayers of classmates and family friends in her bereavement.

Ronald R. Kratz '22, for some years pastor of the First Baptist Church, Creston, Iowa, after many months of illness was on September 12 called to be with the Lord. During his months of illness Mrs. Kratz (Susan Bachman '22) faithfully carried on his ministerial work. This devoted man of God has now joined that ransomed company in which is his equally devoted sister, Mildred Kratz '23, who was in 1930 martyred by the Mato Grosso Indians in Brazil.

Nicholas Van Dyken '32, following five months of illness, was given release from earthly pain for the joys of heaven. Death occurred Sunday, September 18, at Kalamazoo, Mich. His parents, three brothers, and a sister survive to share the bereavement, and also the sustaining grace of Christ.

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